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Contents		48
Editorial		
The Re-incarnation of Souls		2
The Religious Movement in Early Islam by Afzal Iqbal		1.
Islam between its Enemies and its Followers by Ibn al-Qayyim		1
Algeria — Questions and Answers	~	22
A Brief Survey of Economic and Cultural Developments in Iran		33
Legacy of Muslim Culture in Istanbul Museums by Dr. M. Hamidullah		38
Islam in England		39

Between Ourselves

THE COVER

The decorative design on the Cover is the work of Mr. 'Abd al-Sattar, a young Egyptian of Pakistani extraction. The central theme is the famous Arabic sentence Allah jalla Jalalu-hu (God, Whose might be illustrious), which is written into the design in Kufic characters.

THE CONTRIBUTORS

The late Khawja Kamal-ud-Din (d. 1931 C.E.) is the founder of the Woking Muslim and Literary Trust, Woking, England. In our own times, he is the first Muslim to have conceived a plan of presenting Islam in an organized manner to the English-speaking non-Muslim world.

Afzal Iqbal, a Pakistani Muslim, is a member of the Senior Administrative Service of the Government of Pakistan. He is the author of several books, of which The Life and Thought of Jalalud-Din Rumi, Lahore, has been well received in literary circles.

Ibn al-Qayyim is a Muslim Arab of Bahrayn, the Persian Gulf.

A. Chanderli, an Algerian Muslim, is Permanent Representative of the Algerian Front of National Liberation in the United States of America, 236 East 46th Street, New York 17, N.Y., U.S.A.

Professor Dr. M. Hamidullah, Ph.D. (Bonn), D.Litt. (Paris), a Muslim from Hyderabad-Deccan, India, is a scholar of international repute, his latest contribution to the French literature on Islam being his monumental biography of the Prophet Muhammad in two volumes entitled Lé Prophète de l'Islam and a translation of the Qur'an entitled Le Coran.

The Islamic Review

Founded by THE LATE AL-HAJJ
KHWAJA KAMAL-UD-DIN

The Shah Jehan Mosque, Woking, Surrey, England

Telephone: WOKING 679
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"Muhammad is...the Messenger of God and the Last of the Prophets..." —THE HOLY QUR'AN 33:40
"There will be no Prophet after me" —THE PROPHET MUHAMMAD

VOL. XLVIII No. 10

OCTOBER. 1960 C.E.

Rabi' al-Thaani, 1380 A.H.

THE QUR'AN IN FOREIGN LANGUAGES

The use of its translations in Orisons

General Jamal Gursel of Turkey's views

Islam has suffered both at the hands of Muslims and non-Muslims. That the Muslims themselves are responsible for a considerable misunderstanding that exists in the minds of non-Muslims about Islam may not be very pleasant to Muslim ears. But it is nevertheless a plain statement of fact which can be borne out by reference to their general indifference as a community to expound the message of Islam to the non-Muslim world. As to the attitude of non-Muslims to Islam, if it has been unfavourable it is not, let it be said in fairness to them, due so much to wilful misrepresentation of Islam by them as to their lack of knowledge of its teaching and tenets. Now it is a fact that Europe did not have a rendering of the Qur'an into a Western language till 1143 C.E. That is to say, for about 500 years after its advent into the world! This first translation into the Latin language was done by an English scholar, Robertus Retenensis, in the 12th century, at the instance of Peter the Venerable, Abbott of Cluny. This translation, although inspired by hostile intention, was not allowed to see the light of day till another four centuries because the Pope was against its publication. It was at the insistence of Martin Luther, who held that if Christians were expected to confute the Qur'an they should be allowed to have access to its text, and who pleaded with the elders of the Council of Basle for its publication. Thus this inaccurate medieval Latin translation of the Qur'an was published by Theodore Bibliander of Zurich in the 16th century.

With the decline of the power of the Pope, we find a rather steady flow of translations of the Qur'an into the various languages of Europe. In 1647, André du Ryer published a French translation. Two years later an English version of the French version appeared. The English render-

ing has a preface which is addressed "to the Christian reader" which describes the Qur'án as "'poyson' that hath infected a very great but most unsound part of the Universe". Its writer hopes "that it may prove an Antidote, to confirm in thee the health of Christianity".

The Muslim world today finds itself enmeshed in so many prejudices bordering upon fetish that it has become incapable of grappling with problems which face it in its everyday life. Matters which are fundamental to its very existence as an entity are either shelved or ignored. The leadership in the world of Islam has on the whole been content to talk in general terms about the role of Islam in the affairs of the world of today. Their glowing tributes to the teachings of Islam, and assertions that they have a solution of their own to the problems of the world, are never accompanied by tangible actions. The result of this kind of approach is that non-Muslim scholars of Islam do not take their pronouncements seriously. To give but one example, Professor J. N. D. Anderson, in talking of the Islamic law of inheritance in his Islamic Law in the Modern World, London, 1959, dismisses the claim of Muslims with regard to the virtues of the Islamic law of inheritance in the following worlds:

"It is noteworthy, however, that many Muslim writers stress the virtues of the Islamic law of inheritance as a guarantee against the perpetuation of large estates, whether in land or other forms of wealth; and even, when coupled with the law of zakat or compulsory alms, as providing a via media between capitalism and socialism. But this claim need not be taken too seriously" (italics are ours).

Why do the Muslims and leaders not come to grips with all those obstacles that stand in their way? The answer to this all-important question, to our thinking, is the constant

fear in the minds of the great majority of Muslims that if the prejudices which have received the status of sacrosanctity with them were ever disturbed, they would shake, if not destroy, the fundamentals of the faith of Islam. Small wonder that a very considerable part of the creative energy of the Muslim world is being dissipated on discussing questions in the answers to which there should be no two opinions; for they are too obvious to require discussion. Of the many problems that have been posed to the modern Muslim world — the Zakat, whether it should be levied on the net income or on the gross income, whether it should be levied on the capital or profit, whether its payment is obligatory on a Muslim who pays his taxes to the government of the country in which he resides, the legality or illegality of the institution of interest, the unification of the laws of marriage and inheritance in the various Muslim countries and others of a similar important nature - one which also requires the urgent attention of the peoples of Islam is the translation of the Qur'an into various languages of the world, and also the desirability or otherwise of the use of these translations in orisons and at divine service by Muslims whose mother tongue is not Arabic.

Religious scholars of the Muslim world, consisting as it does of Arabic-speaking and non-Arabic-speaking peoples, have on the whole refused to entertain the suggestion of using the translations of the Qur'an in orisons and at divine service. The Arabic-speaking part of the world of Islam has been very loath even to translate the Qur'an into any foreign language, leave alone the use of translations in prayers, because it is convinced that the Arabic text of the Qur'an is untranslatable. There is substance in their conviction. But it cannot be gainsaid that it fails to take into consideration the stark reality that the non-Arabic-speaking part of the Muslim world, which constitutes four-fifths of the entire Muslim population, does not understand the language of the Qur'an, and for that matter, and this is most important, misses the import of the dynamic message

of the Qur'an.

Every now and then this difficulty causes disturbance in the minds of thinking Muslims. The Turks of modern times, who have been experimenting with new ideas injected into the body politic of Islam, have expressed themselves twice during the last year or so on the desirability or otherwise of using the translation of the Qur'an in divine service and prayers. During October 1959, when the Democratic Party was in power, the issue was joined on whether the Qur'an could be translated adequately into Turkish and if so whether it should be. Mr. Khayirlioglu, the head of the Department of Religious Affairs, attached to the Prime Minister's Office, on being asked for an opinion on this point by some Turks living in Western Thrace, held that the Qur'an could not be rendered accurately enough into Turkish. His pronouncement on the subject immediately precipitated a lively and widespread public discussion in Turkey. The Head of the Department of Religious Affairs held a Press Conference in Ankara on 14th October 1959 at which he further elaborated on the opinion he had already given. He stated that in his view the Qur'an could not be adequately translated into any language because of the special characteristics and subtleties of the Arabic language, and he further stated that since the Qur'an was used by Muslims throughout the world in its Arabic text, its translation into different languages would weaken the ties uniting the Muslim world, thereby intimating that if even it were possible to translate it, this would be undesirable.

As the Qur'an is the last message of God through the agency of the Prophet Muhammad, for one reason or another

the idea verging upon a fetish has taken root amongst non-Arabic-speaking Muslims that the reading of the Qur'an in Arabic even without understanding it draws the blessings of God upon the reader. That this fetish worship of the text of the Qur'an was not encouraged by non-Arabic-speaking peoples is evident from some of the observations made by one of the leading re-thinkers of the religious thought in Islam, Muhammad Iqbal. He, in discussing the views of the great Turkish poet Ziya' on this and other allied subjects, says in his Reconstruction of the Religious Thought in Islam (The Principle of Movement in the Structure of Islam), London, 1934:

"If the aim of religion is the spiritualization of the heart, then it must penetrate the soul of man, and it can best penetrate the inner man, according to the great nationalist poet of Turkey, Zia, only when its spiritualizing ideas are clothed in his mother tongue. Most people in India will condemn this displacement of Arabic by Turkish . . . the poet's ijithad is open to grave objections, but it must be admitted that the reform suggested by him is not without a parallel in the past history of Islam. We find that when Mohammad Ibn-i-Tumart—the Mehdi of Muslim Spain—who was a Berber by nationality, came to power, and established the pontifical rule of the Mawahidin, he ordered for the sake of the illiterate Berbers that the Qur'an should be translated in the Berber language; that the call to prayer should be given in Berber; and that all the functionaries of the Church must know the Berber language."

The question of the place of the Qur'an in the life of the Muslims of Turkey has once again been brought into prominence by no less a person than the Head of the Turkish State, General Jamal Gürsel, who, when he visited the recently created Higher Institute of Islam and other religious establishments at Istanbul on 5th October 1960. said that he thought the Qur'an should be translated into Turkish and that the Call to Prayer (the 'Azaan) should also be sounded in Turkish. This statement is important inasmuch as it gives the opinion of the new military régime on fundamental questions about which controversy has raged almost since the founding of the Turkish Republic forty years ago. The Head of State also said that Turks ought to be able to understand the sacred book of their religion, but few could do so because few Turks understood the Arabic language in which the Qur'an was written. The same, he said, applied to the Call to Prayer and to prayers in the mosque. "A Turk can never really be master of his religion," said General Gürsel, "if he cannot express it in his own language."

Although unofficial translations of the Qur'an exist in Turkish and in other vernaculars of various Muslim countries, they are never used in religious ceremonies in the mosques in Turkey and other Muslim countries, for the orthodox view is that the Qur'an, having been handed down to the Prophet Muhammad in Arabic, cannot be legitimately translated, and if attempted, would never do justice to the

original.

This issue has three facets, one of which is linguistic, another religious and the third political, all three being inter-related. The linguistic aspect of the question does set a problem in the entire world of Islam. During the régime of the Democratic Party in Turkey, religious teaching in the first two years of primary education was made compulsory. Imam and Preacher schools were established, and the Faculties of Theology at Ankara and Istanbul Universities were opened. This was quite apart from larger Government subsidies for the restoration of existing mosques and the construction of new ones. But by virtue of the language reform carried out by Kemal Atatürk — one of his most spectacular and far-reaching



A verse of the Qur'an (39:36) enclosed in a border of decorative pattern. The English rendering of this verse reads: "Is God not sufficient for His servant (Muhammad)?"

THE RE-INCARNATION OF SOULS

An examination of the Karma doctrine

By KHAWJA KAMAL-UD-DIN

Re-incarnation of souls does not coincide with the course of evolution observable in the universe

2 30

This theory which plays a great part in Hindu philosophy has also been accepted in theosophy as one of its virtues. We may not accept it, but we cannot cavil at the logic of it; more especially as it has perceived its genesis from the same causes which, in Muslim theology, brought hell into existence. If life on earth is a life of preparation in which we have to attain certain qualifications essential for our entry into regions Divine — Braham loka in the words of Krishna; if certain conditions, exclusively belonging to the earth, are necessary for such preparation, will it not be necessary, so would argue a Hindu divine, for us to return to earthly life again, if we have left it without acquiring the necessary perfection? We had to attain certain experiences not available in the next world; we left this world without doing so, and consequently we do need to come back to it again. The logic is not bad and the reasoning is quite plausible; but they do not coincide with what I find in the course of evolution observable in the universe.

From ethereal specks and electronic collocations up to the human form, all manifestations and specializations of nature are constantly on the move to progress. They do not retrogress, nor do they retrace a single step that has once been taken on the path of progress. Things pass from region to region, and are translated from one state of being to another — sometimes perfect in condition, sometimes imperfect — in the course of progress; but they are never permitted to return to the state of being they have left, to make up a deficiency.

If a thing has passed a stage of growth (or state of being) before it has been able to reach that perfection which it ought to have attained while in that stage of growth (or state of being), then new means, such as may be necessary for the rectification of the defect, are straightway forthcoming in the new region (stage of growth or state of being) to which it has been translated. For example, a seed may leave a tree in defective condition. It need not go back into the trunk of the tree it came from, to make up its deficiencies; you have only to plant it in a land with better climate, and to manure it properly, and this same, defective seed will sprout into a healthy tree, far more fruitful perhaps than the mother tree; and what is true in the vegetable kingdom is true also in other kingdoms. A child before its birth has to receive a certain amount of growth in the embryonic state, but if he is born with some physical defects he need not, and does not, go back into the mother's womb for the fault to be remedied. Surgical aid provides the cure — and though such methods of rectification are, without doubt, ultra-natural and involve pain, yet they are the only means for amendment. And if a child, born with some physical infirmity, has never been permitted to retrace his footsteps to the womb for the purpose of having that infirmity removed, why should a person who has finished his course of earthly life - whatever the condition in which he passed from it may have been - ever come to this place again?

If, therefore, this rule be universal in nature, then that which has failed to attain to the requisite standard of perfection in one state of being is passed into the state of being next highest, there to have its deficiencies supplied and its deformities corrected; and if such system be the more expedient and the more conducive to rapidity of real

progress, then I fail to find any reason, cogent or otherwise, for subscribing to the theory of the transmigration of the soul.

Moreover, this same phenomenon that I have described, is observable in every stage through which matter has to pass before assuming human shape. The food we assimilate every day will eventually take the form of genital sperma, which will presently convert itself into the human shape of a child. The food has to pass through many stages before it reaches that stage. Things not properly cooked are sometimes taken in; they cause pains in the stomach, but the trouble is removed by treatment. The food is not sent back from the stomach to the kitchen to be cooked again.

We take medicine to help the digestion, and enable the food to pass through the regions of the blood. Sometimes when, whether from some defect of the stomach or through the function of a diseased liver we produce poor blood, we seek a remedy in medicine, but no drop of that poor blood is allowed to return to the liver or stomach for the purpose of rectification; and the reason is simply this — that the means and circumstances necessary for blood formation exist in the stomach and liver only — not in the heart and the arteries of the blood. Though poor blood may germinate unhealthy seed, yet new means are ever at hand by which it may be restored to its proper conditions. The sperma never returns, never transmigrates, to the blood-regions, to make good defects in its growth.

If, therefore, what we have thus observed in the invariable process of nature can be considered to give us a reasonable basis for our belief in the matters of which I have been speaking, I am constrained to reject the theory



The late Khwaja Kamal-ud-Din (d. 1931 C.E.)

of the transmigration of the soul, and accept the theory of hell as propounded in the Qur'an.

Theory of Karma

Closely allied to the "Transmigration of the Soul" is the doctrine of Karma (actions). The two are one and the same theory, representing different aspects of the same doctrine; the one is substantive, the other adjective. The doctrine of Karma takes for its genesis the diversity of circumstances in which people find themselves at their birth, from causes beyond their control.

If some are born in affluence, poverty and indigence attend the birth of others; some are born into the world with bodily defects, while others are blest with every bodily perfection; and this disparity, producing arbitrarily, as it does, comfort and discomfort, happiness and misery, does seem, if we are in no degree to be held responsible for it, a strange blot on the impartiality of Divine Providence.

The theory of Karma, in Hindu theology however, thus explains this seeming incongruity in the Divine dispensation. All that we receive at our birth in the form of happiness or misery, and all the differences in social status that come into our being at birth, are, the Karmaist says, the outcome of our deeds in the life before the present. We take birth after birth to complete our course on this earth, and what we sow in the one, we must reap in the next.

No one would question the logic of the view that human society works on the Law of Actions. That actions must bear their fruit is the basic principle of every other religion, except Paulinism. Differences in social position, in many cases, undoubtedly arise from our own actions. We are the creators of our own comfort and misery. But if inferiority in the social scale in which every person finds himself at his birth in relation to another must be ascribed to something wrong in one's bygone life, evil must needs, according to this doctrine, become essential for the very working of human society. Difference of occupation and variety of employment are the motive power of the social machinery. We must serve each other in a wide variety of differing capacities, if adequate contribution is to be made to the common comfort; for differentiation means progress. and progress is born of diversity. If, however, difference of this kind is to be attributed to some past wrong, then comfort and progress must demand the existence of evil; men of one generation must commit sin so that, in the next, they may be re-born in the lower for the purpose of contributing to the happiness of the upper social stratum.

Superiority in A means inferiority in B, and the happiness of one person demands sacrifice from the other. And if sacrifice is essential for the proper working of society, evil and wrong which are supposed to be the cause of it under the aforesaid theory, become also essential for human progress. But a doctrine which makes evil a necessary item in the Divine Providence is a gross insult to a Muslim's conception of God; and if, in this life, difference between man and man does in fact arise from past acts, how are we to explain that fundamental difference which must have existed at the very inception of our species? The process of procreation demands difference of sex. You may ascribe your present difference from another man to some cause in your previous life, but where were the actions which caused difference of sex in the first pair, whence our species had its being? Difference in sonship and fatherhood is another difference which must exist even at the beginning of life. How are we to explain these differences when there was no previous life and consequently no previous action?

Happiness a beneficence of God and not a fruit of action

If all our present means of happiness are given to us as a reward for past actions, how are we to explain the happiness which comes to us providentially? Much of our happiness is derived from the varied manifestations of nature, the sun, the moon, the earth and all that it provides: and the proportion of happiness that we acquire through our actions depends, too, upon the working out, by us, of sources of nature which were in existence long before man came on the earth. How can all this be the reward of our past actions? We cannot live without the pre-existence of millions of things in the universe; they all add to our happiness; and they all come as a beneficence of God, and not in reward of actions. Divine Providence, as exhibited in nature, makes Divine Blessing, which is the main store of our happiness, a pre-existing thing; while the theory of Karma makes our actions to pre-exist the Divine Blessing, which is absurd on the face of it. If all our happiness has to arise from our actions, our happiness would be next to nothing. What comes out of our actions in the shape of happiness sinks into insignificance when compared with what we get as Divine Blessings. The Qur'an lays special stress on this point, as well as on the difference of sex, which, it says, is to be found in everything coming out of the earth. when dealing with the theory of the transmigration of the soul, in the following words:

"And a sign to them is the dead earth: We give life to it and bring forth from it gr in, so they eat of it. And we make therein gardens of palms and grapevines, and We make springs to flow forth in it, that they may eat of the fruit thereof, and their hands did not make it; will they not be grateful? Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know" (The Qur'an, 36:33-36).

The theory of Karma weakens sense of responsibility

If our actions receive their birth and mould from our beliefs, we should not entertain any tenet or doctrine which tends to ruin our sense of responsibility, and to create in us moral or mental imbecility.

Fatalism, in the received sense of the word, was condemned by Islam for this very reason. Atonement is another condemnable belief. If another has to bear a burden, incentive for action, on my part, is lost. Similarly, we strive our hardest to alleviate our misery, because we believe that it is possible to alleviate it; but when we find that our trouble is absolutely without remedy, our zeal is gone, for what, in such a case, is the use of trying? Our misery, under the theory of Karma, has come to us as the fruit of some past actions. It cannot be undone, and all our efforts to undo it will be in vain. I committed some wrong in a previous life, I must suffer for its consequences in the present life, and all my efforts to be free from it are simply to give the lie to that theory. If A is down with cholera which he has got on account of some past wrong, it hardly befits him to seek medical relief if he subscribes to the principle of Karma. The theory thus makes man a fatalist, and thereby impedes human progress.

Pain in this life, they say, is the penalty of past actions. If persecution and want of comfort may come within the category of pain, no progress in human society has, till now, been achieved without them. The world has seen its best benefactors in the persons of prophets, reformers and philosophers, but, unfortunately, they are the persons who have always been subjected to every kind of persecution.

Similarly, all scientific discoveries, to which we owe so much of our comfort and happiness, are the fruits of pain and hardship. Should we believe that all these great teachers and inventors were wicked men and sinners of the first water in the past life, because they have been for the most part persecuted people and leading the most painful lives?

No one gets happiness without some pain, and pain is the penalty of sin. Evil, therefore, becomes essential for enjoying happiness in the life to come. Such a theory can have but few opportunities of giving birth to a high character. If A receives some injury from B, it is, as a Hindu would say, to make up for some injury received by B from A in his previous existence. Thus, offence becomes a justification in the eye of a culprit, if he believes in Karma. I need not be thankful to my benefactors, because I receive from them what I gave to them in charity merely in the life past. The more I ponder on the subject, keeping in view all the consequences to which such beliefs must logically lead, the more I am strengthened in my conviction that the theory in dispute is a belief most unfavourable to our moral growth.

Qur'anic explanation of the misery and social differences around us

The explanation given by the Qur'an of the misery around us, and of the social differences which we have been discussing, appeals to me more, as it strengthens my sense of responsibility.

I am told in the Qur'an that I am not only the engineer of my own life, but that I am also responsible for the happiness and misery of my own descendants. Our interest in our children is, in most cases, stronger than our interest in our own selves. The welfare of the family often keeps its members away from such misdeeds as are sometimes unscrupulously committed by those who lead single lives.

If the consequences of every action I do be shared by my own children, I shall make my actions more steady and righteous. But if I alone have to reap what I sow, despair or temptation may, sometimes, lead me to extremes. Belief, therefore, that children born with bodily defects owe their misfortune to paternity, which sometimes may come to them from three or four generations back, will generally prove a more efficacious check to intemperate actions than the belief that the children themselves are responsible for their physical deficiencies. A person may not care much for the evil consequences of his actions if they are to be confined to him, but his care to see his family happy may reform him.

Here are two explanations of our present misery, one given by the theory of Karma and the other advanced by the Qur'án. No one can vouch for the truth of either on the strength of personal experience. We come out of oblivion and go into the same. No man, with a sensible head on his shoulders, can refer to what he has done in the previous life, though one is constrained to give a hearing to sundry silly stories, out of courtesy to certain "blue stockings", whose fancy has been attracted by the theory of which I have been speaking. No doubt one cannot speak with certainty on the subject; but of the two theories, that expounded by the Qur'án seems to me more wholesome in its effect on human character. The Hindu theory creates fatalism and weakens the sense of responsibility; and the most hideous part of it is that it makes sin an essential for happiness and civilization.

These are not mere theories, but the actual realities of life. Go to those countries where the theory of Karma is adhered to in practice and you will see that this is true.

In Rangoon, Burma, for example, people ride in conveyances called rickshaws, which are drawn by men. It is a Buddhist country and the rickshaw-man is believed to be the reincarnated soul of one who, in a previous state, did certain wrong to the person who rides in the rickshaw. So far the theory is well enough; but the trouble arises when, as happens sometimes, the rider does not pay him his right fare, and feels quite justified, because the service rendered to him was only the just punishment awaiting the rickshawman. In a way, the passenger has been a blessing to the rickshaw-man, because he has given him an opportunity of atoning for the sin of his past life. I have taken this example at random, by way of illustration, but you will find throughout Burma and in China how different disabilities, menial services and cases of oppression and hardship are explained by reference to the past. If oppressors are to be looked upon as agencies for removing the taint of past evil, would there not presently be an end to evil in the world?

Our interest in the coming generations does not ordinarily extend beyond the fourth, for the reason that some of us, if we are so far blessed as to behold some of our own descendants in our lifetime, have very little likelihood of beholding the fifth generation. Similarly, the consequence of our evil actions sometimes does not extend beyond the third or fourth generation, and this helps to explain or define the responsibility of one person for the actions of another. The same truth is expressed in Exodus 20:12.

The problem of pleasure and pain

The whole difficulty is one of misconception — or rather failure to conceive adequately of pain, or of pleasure, or of the real object and purpose of this our earthly pilgrimage; for what is pain to one is pleasure to another, and who is to decide whether prince or peasant sleeps the sounder at night, or whether the millionaire or the bricklayer has the juster perception of the end of life?

Diversities of inclination, of purpose, and of vision are implanted in each one of us, neither is there one common source of happiness for all men.

The eminent in philosophy or science will not set great store by the pleasures of the table, while for the gourmet the pursuit of knowledge for its own sake, be it physical or metaphysical, is but vanity and vexation of spirit.

Learning for one, lucre for another, beauty for a third, to love and be loved for a fourth — all are riches, all stand for happiness; and who shall decide which of them all is the real happiness?

The real happiness is to be found in perfect contentment — and it is never found, and the reason why it is never found is a different reason in each individual case. It is wrong to say that we differ from one another in the proportion of our happiness; for each one has his own pains and his own pleasures, and they are equally balanced.

We come here to perfect our consciousness — to evolve from our emotions, our sensibilities, and our passions, the higher concept of morality, and to sublimate the animal consciousness of our nature into the consciousness which is called Cosmic, which, in its turn, borders on the consciousness that is Divine.

Man may not attain thereto on this side of the grave. Rare cases there have been of rare personalities who have been enabled — though but faintly — to reproduce in their actions certain of the attributes of the Divine — but that is all.

If in this life we perfect our individual consciousness, eliminating the animal that was in us, so that in the hour of death no trace of it remains — then we have accomplished that which we were sent into the world to do.

We shall then be fit and qualified to make further progress in the coming stages of life.

If the achievement of individual consciousness is equally attainable by different persons under varying conditions or degrees — or I might almost term them grades — of comfort and happiness, then it is clear that such differences of grade are in themselves of no real consequence.

For one in whom the animal is still uppermost, riches are a real hindrance; while for one who has achieved individual consciousness they are just a real help for his further progress.

When we learn to respect the rights and susceptibilities of others, and to be true and just in all our dealings, we are rising to the plane of individual consciousness, when we take what is due to us, and give to others what is due to them — when, in fact, we render unto Caesar the things that are Caesar's.

In this stage of consciousness, justice and equity, in perfection, are the distinguishing influences; but when we have schooled ourselves to feel, to strive, to fend for others as we should for ourselves, at that moment our consciousness rises to something higher — family consciousness, national, international, human, and finally cosmic consciousness, the plane whereon, instinctively and without effort, we can render unto God the things that are God's.

If different factors, working in different persons, yet produce the same result, how can the diversity of fortune and condition, which is the lot of all mankind in this life, be the result of corresponding actions in a previous state?

The sublimation of our consciousness — the phrase is a cumbersome one, but it will serve to express the process which I have endeavoured to outline above — is the main purpose of our sojourn on earth; riches and poverty are both helpful and harmful to this end — helpful to one, harmful to another; a blessing to A, a curse to B, and vice versa; consequently there can be no ground whatever for any theory which ascribes the prosperity and poverty of this life to the good and evil deeds of an existence that is past.

And the same is true of all other cases wherein different persons have been variously endowed with the gifts of God.

The loss or impairing of one of the organs of sense may be a blessing

In the ordinary way of life the organs of sense are the vehicles of knowledge — and any deficiency in one tends to strengthen the perceptive power of the others.

Blind persons are more imaginative than those who possess the organs of physical sight; and if imagination be a blessing, and an aid to the perfection of knowledge, and consciousness, then here is a blessing disguised as a curse.

It is not, however, through the exercise of the physical organs of sense that we obtain knowledge in the first instance; they do not bring us material — material which the mind, and the imagination working through the mind, transmutes into knowledge more or less complete.

A child will observe certain phenomena and be attracted by their appearance, but will rarely arrive at a conclusion even approximately right. An older person, on the other hand, may not see the thing itself at all, but, on its being explained to him, he understands it, both its nature and its significance — and thus obtains his knowledge.

Here again, it may be said, this knowledge is obtained through an organ of the sense, i.e., hearing, and this is, of course, true; but the organ of hearing, if indeed it is to obtain knowledge, must have a mind, already stocked with knowledge, and with that offspring of knowledge properly applied — imagination; otherwise the said organ is of little use.

When, as sometimes happens, a difficult problem arises, to which it is necessary that we devote our whole minds, to the exclusion of all other matters — we elect, if possible, to sit with closed eyes, in a room apart, so that we may be distracted neither by seeing nor hearing; in other words, we deprive ourselves of the use of these senses in order that we may use those that remain to the fuller advantage; and the implication would seem to be that exercise of these external senses constitutes a serious distraction to the higher functions of imagination.

So it follows that if the main object of our earthly course is the attainment of knowledge, the loss or impairing of the organs of sense must be a blessing, if anything; a reward for past good deeds, rather than the punishment of old misdoing.

The baby who dies at birth

But, it will be asked, what about babies who die and leave the world just after they have entered it? Their earthly course consists but of a coming and a going — how will it be counted to them in the Divine Scheme of progress?

I think that when such a baby is born — and dies at birth, the first stage of its life pilgrimage is accomplished.

Now I have shown that human consciousness differs from the consciousness of animals in that it is progressive in character.

The development of animal consciousness is bounded by a certain fixed limit of growth, beyond which it cannot go while to the progress of human consciousness there is no limit

If, indeed, mind has been evolved out of matter, and man's body is compounded of a like substance with that of animals — such difference of shape, manner and consciousness as are found to exist in the two organisms must be ascribed to the differences in the combinations and proportions of the various ingredients. The matter is the same, but different combinations of its component elements produce in one frame animal; in another, human consciousness.

The object of the purpose involved in the birth of a child is achieved, as to its first stage, whether the child dies immediately after birth or lives on the earthly plane; because human consciousness has appeared — has performed, as it were, the initial stage of its pilgrimage.

Moreover, one of the necessary conditions for the further development of human consciousness is its death, or passing, from the form which it takes for its earthly existence; and that condition is fulfilled even if the baby dies at birth.

Such consciousness, with its limitless capacity for future progress, is to be found nowhere else among created things. It is, in fact, in itself a separate and independent entity.

It comes into being, at least, when a child is born—even though in the case of immediate death it cannot avail itself of those opportunities—only to be found on earth—which were to qualify it for further progress on the plane

beyond the grave. Yet, at the same time, it will have been spared those blemishes and sullying influences which it would almost certainly have incurred, and which would have retarded its upward course.

By way of illustration, let me put it in this way. We are born with a clean sheet, which is to serve as a canvas for a beautiful landscape painting.

In this life our task is to sketch in certain outlines only; and we cannot proceed with the subsequent work until we have left this earth.

In a few cases, we succeed in drawing the required outlines, but we generally contrive to spoil the canvas in some way — soil it with innumerable erasures, and generally make the clean sheet filthy.

As a result of which the canvas will have to be cleaned and bleached — and restored to its spotless condition in which we received it at the beginning.

The dirty cloth is placed in boiling water with the required acid added, and then rinsed, mangled and ironed, and the boiling water, the acid, the rinsing, mangling and ironing are, to pursue the analogy, the different forms of Hell mentioned in the Qur'an, representing the cleansing processes which the canvas of the soul must undergo in order to be rendered fit for the resumption of the painting.

In the case, then, of the death of a very young child, the soul's canvas has received no touch of the pencil; it leaves the earth without any attempt at drawing or outline, but, at the same time, without blemish and without spot.

And under careful guidance it may be that these outlines will be drawn elsewhere — and the picture, in due time, be painted.

The truth has been beautifully expressed in one of the Sayings of the Prophet Muhammad that "those babies who die are received in the careful arms of Abraham". For Abraham is the father of all nations, and a father's care will not be lacking for the little life cut off from earth.

The earth trappings of the spirit are indispensable to the perfection of knowledge on this earth

The Qur'an advances yet another argument to show that the earth trappings of the spirit not only are not indispensable to the perfection of knowledge, but may, on occasions, tend to destroy the knowledge already attained, and so be no more a help but a hindrance.

The Qur'an refers to the period of man's dotage — when his physical nature becomes very weak and his mental faculties are waning, and the knowledge that he has already gained is fast slipping away.

"And God has created you, then, He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely God is Knowing, Powerful" (15:70).

The spirit of its earthly environment is the same, and that which was indispensably helpful to the attainment of knowledge has turned into a formidable hindrance.

Day by day when man sinks into dotage, he is losing more and more of the knowledge he has laboured so abundantly to obtain; and it is more desirable for the spirit to be free of its earthly covering than to remain.

But, be it remembered, we enter into this life devoid of any knowledge whatsoever. In the words of the Qur'an:

"And God has brought you forth from the wombs of your mothers — you did not know anything — and He gave you the hearing and the sight and the hearts that you may give thanks" (16:78).

You may explain it by the word "forgetfulness"—but forgetfulness implies at least, something to remember; and our mind at birth is utterly blank—with all impressions of past experiences, if any, wiped out.

Exceptional intelligence in children cannot be ascribed to knowledge gained in a previous existence.

In the first place, examples of exceptional intelligence—apart from mere precocity, which is a perfectly natural and all too common blend of quickness and impudence—are extremely rare, and in the second place where it does occur it may, in most cases, be justly ascribed to heredity: and so the Qur'án by citing these two phenomena, our blankness of mind on entering the world and the impediment afforded by our earthly covering in old age, when it becomes a hindrance and a destroyer of knowledge, meets the argument that this earthly sojourn and its environment are not indispensable to the perfecting of knowledge.

The problem of Good and Evil

The sense in which Muslims believe in Predestination

We have before us two theories as to the ultimate cause of things — the one originally advanced in Brahminism, and now adopted by Theosophists, and the other set forth in the Qur'an.

The pre-measurement of good and evil by God, is, with Muslims, an article of faith; but this is not to be confused with fatalism. Muslims are not fatalists — nay, to a greater extent than others do they believe faithfully and steadfastly that man is the master of his own destiny, the captain of his soul. If he will but put his hand to the means that God has freely given him, he may make every moment of his life beautiful — the desert places of his earthly pilgrimage, to blossom as the rose.

And, save only in case of definite affliction and deprivation, these means are equally within the reach of all men.

Everything that comes from God is good — is designed for and intended to do good — but it must be used in the right way. Used fittingly and within limits it is of use to us. When those limits are disregarded, it is abused and it may be a source of harm. All poisons have their proper use, and each has been created for a special and beneficent purpose. When used for that purpose, it is good. Take the case of two drugs, having contrary properties; if we are to decide as to their nature, are we to call one good and the other bad? That would scarcely be reasonable, seeing that each is good — and its evil is consequent only on misuse.

God created all things for the good of humanity, and made certain laws for their use, by conforming to which we are to make their goodness apparent. When we do not so conform, we turn what was good into evil, and suffer the consequences. These laws are pre-ordained and prescribed by God, and they are made known to us either by Divine Revelation or by scientific discovery — which is after all but another manner of that Revelation; and the fact that everything in nature does work under prescribed laws is one which no thinking person can seriously attempt to gainsay. Everything is, therefore, so designed as to exhibit its good qualities under given conditions — its evil qualities where these conditions are not regarded; so that the measure of

evil they produce is commensurate with the measure of evil they suffer, and these measures, limits or laws are preordained of God.

It is in this sense only that Muslims believe in Predestination.

Under the theory of Karma, present pain and present happiness are preordained as a consequence, respectively, of past evil or good actions; and it follows that if present actions fail to bear fruit, our destiny in this life is sealed already. Nothing we can do will alter it.

In the Muslim conception, on the other hand, our destiny follows our actions in this life, in the observance of the law with respect to the use of things around us. If we keep within its limits we reap good; if not, evil overtakes us.

The Muslim theory of good and evil conducive to scientific research

Of the two, the Muslim theory would seem to be more conducive to scientific research; and if we believe that the Divine Laws are immutable, and that all human misery is but the consequence of their violation, surely we have every incentive towards making ourselves acquainted with those laws — so that we may keep from offence. But in the Karma theory there is no such inducement at all. If misfortune befall us on account of some misdeed in a past life, no amount of knowledge will alleviate it in this. Conceivably it might help us in a life to come; but if this present life of ours is a sealed mystery, we can have no great inducement to work out our own salvation. Immediate palpable gain is, in almost every case, the best incentive, and in Karma, such incentive is impossible, while Islam places it foremost.

Have not scientific research and discovery contributed enormously to our comfort and happiness? Infant mortality has been reduced to a minimum, plague and pestilence have been fought and vanquished; travel by land or by water, and even by air, is unattended by any greater average of risk than attaches to sitting at home in an armchair; and all has come about by reason of our gradual discovery of the limits of use and abuse — the measurement of good and evil. Whereas if a disaster — a railway accident, a shipwreck, or the crashing of an airliner — is to take place as the consequence of some evil deed done in a past existence by one or other of the parties involved, no amount of human care or foresight can possibly avert it.

The old Brahmin books speak of various actions of a past life as resulting in corresponding bodily illnesses in the life to come. But if A is foredoomed to catch a fever, and suffer from it, as the consequence of some past evil act, is it worth his while to consult a doctor?

Theories may be excellent and plausible as theories, but they must stand the test of reality.

We may be attracted by some ingenious theory, which professes to explain and reconcile every incongruity in the universe. But the incongruous of today becomes the appropriate — nay, the commonplace — of tomorrow.

What in old times was regarded as a danger was so regarded simply because of our ignorance of the nature of it. Better knowledge has proved that thing to be really a blessing, if used properly and in the light of science.

No theory should be seriously entertained that does not tend to aid the increase of knowledge, and the sense of responsibility.

Upon the knowledge of the laws of heredity and consanguinity depends the welfare of society

The laws of heredity and consanguinity are truths upon which the welfare of society depends. If I believe that the result of my actions will not stop short with me, in my own life, but will continue and affect the lives of others yet to be, it is the duty of religion and of legislation so to control my actions that they may not spread their evil effects.

The law of heredity is very simply stated in the 20th chapter of the Book of Exodus, and the Qur'an gives a warning to the like effect.

Will not some of the eugenic laws, in a form less severe than that which is demanded by their advocates, secure the happiness of the coming generation?

If the Creator has announced that it is one of His laws that the coming generation which is to inherit the good things of his ancestors must also inherit the consequences of their evil actions, and if our belief that this is so is strong and sincere, then surely anxiety for our children's sake will prevent us from doing any act which may bring misfortune on them.

In conclusion, I would repeat that no one can prove the truth of either of the theories under discussion on materialist grounds; and that precedence in belief should be given to that theory which encourages knowledge and a sense of duty.

Returnability of the matter

There is, however, another aspect of nature's working which may perhaps induce us to accept for the moment the theory under discussion — the ultimate returning of all ingredients, in all earthly organisms, to their original form.

There is no waste in nature. When any form of matter becomes decomposed, its component parts disperse and, sometimes it may be, resume their original shapes.

Here is a circumstance which may perhaps lead the advocates of the theory to argue the return of the imperfected spirit to its earthly sojourn.

But such is not the case, and for this reason. Everything consists of two parts which we will call J and A. J is the essence and A its covering — the substance and the accident.

Everything is moving towards the one far-off Divine event — perfection or fulfilment. There are many stages to be passed on the way, and in each stage J assimilates something from its environment which tends to aid in making A actual and existent; those latent potentialities which are intended to be disclosed at that stage. When the thing has passed through that stage, and is about to enter on the next in the ascending scale, it becomes decomposed; that is to say its two parts become separated. J the essence in its developed form, going on, but A, the matter which J has assimilated, returns to nature to be again assimilated by other progressive entities.

The seed, planted in the earth, passes through many stages before it bears fruit; and in each stage the processes of assimilation and decomposition are going on every minute.

The essence of the seed continues from stage to stage, but the covering it takes in each stage is left behind at the conclusion of that stage. In the growth of our bodies, too, the same thing is discernible.

Every minute, some secretion or other passes out of the body, and returns to nature — so that, it has been said, in the course of seven years we get an absolutely new body; but the essence of the body does not change. J in this case is consciousness, and A is the body.

When we leave the earth, it is our consciousness that goes, leaving behind the body which was only an assistance to growth on this earthly plane, and no essential part of the equipment of progress.

It is obvious that every man's consciousness does not attain perfection nor indeed come within very close range of the limit fixed for the development attainable on earth.

Does imperfected consciousness, then, return to the earth, assuming the shape of some other organism to perfect its growth? Or does it take on other and new clothing, which awaits it in its struggle towards perfection to aid its further progress in the life beyond the grave?

The things to be attained — assimilated — on the plane of earth are knowledge and that which should be its natural consequent, experience; or, in other words, the development of those moral qualities which constitute perfection in humanity.

The animal element in all of us, which is evolved from the physical side of our nature, comprises certain passions and emotions; and these, sublimated into a moral and spiritual nature, bring us to perfection on this plane; such perfection being attainable by knowledge and experience, which, in their turn, need opportunity and occasion, which may not fall to the lot of every person. Hence, it has been argued, reincarnation becomes not merely reasonable, but necessary.

Knowledge, in short, is necessary if we are to perfect our earthly course, and in the physical side of our being lies the chief impediment to knowledge.

Mental power becomes intensified as bodily strength diminishes.

The faculty of perception is enhanced to a marvellous degree when it is least hindered by the fleshly integument

The faculty of perception — I suppose it may be called perceptivity — is potentially equal in every man; but when it is least hindered by the fleshly integument, it is enhanced to a marvellous degree.

Does it not follow, therefore, that this faculty would be better fitted for its high emprise — the achievement of knowledge — if it could sever itself completely from its physical entanglement?

Here on earth the eyes of the mind are not fully open; their vision is blurred, obscured, unpenetrating, and it is our physical nature that makes it so.

Death alone will remove the blur — dissipate the obscurity, bring the vision that penetrates and perceives clearly.

"Now we see through a glass darkly, but then, face to face," said the Christian Apostle; and in death, all things become clear to us.

Here, on our earthly pilgrimage, the spirit is, as it were, a blindfolded being groping for knowledge.

Life's experiences and hardships will lift the blindfold a little — and to the extent that knowledge is increased thereby do we advance on our quest towards perfection.

Our progress, therefore, depends on the raising of the blindfold — the tearing of the veil — and seeing that the process is gradual, the knowledge comes to us gradually, in the natural course of things; easily and without pain or hardship.

Death will bring the final revelation; it may be gradually and peacefully, it may be with pain and violence, but when

death has removed the blindfold, Perfect Knowledge will appear.

Wherefore perfection in this life is, in great part indeed, the perfecting of our power of receiving knowledge.

Where humanity has attained its utmost set limit of perfection, it is qualified for further progress in another sphere; but in the case of an imperfect soul it is not so, and with its imperfections exposed to a stronger current, as it were, of knowledge, its task of development becomes more painful, more difficult. The soul's bitterness of remorse when it finds its inability to keep peace with others becomes intensified — the sense of impotence and disqualification — and the infinitely painful task of qualifying oneself in some abnormal way, the certain of the forms of Hell described in the Qur'án.

So to sum up, there is no progress at all if we are to enter into this world a second time, blindfolded as before — more especially in view of the fact that the screen has been removed once.

A personal experience of the writer

There are better chances of acquiring more, and yet more, knowledge, than to go through another earthly existence, more especially when the hindrances of our physical vesture have been done away with.

The knowledge vouchsafed to us in trances or visions is of greater worth to us in our struggle towards perfection than that which we attain in the normal course of our every-day life.

I myself have learnt many things from visions — things which otherwise could only have come to me through years of experience, years of learning, and it may be, not even then.

In dealing with my own character my experience has been the same. Often something which constitutes a real blemish on the soul remained hidden from me for a long time — or when appearing, showed itself in a false and alluring garb — so that I never thought of reforming myself in that respect at all. Nevertheless, at the appointed time I saw in a vision, and beheld it in all its ugliness. Horrible, painful and bitter were the moments of the vision; but when I arose from my bed I had seen the truth, which, alas, I might never have suspected till my dying day.

From this we learn two things — first, that inasmuch as trances and visionary powers come into play only when the physical senses are asleep, and while the mind is working to the full unimpeded, the soul of man is better qualified to make up its deficiencies when totally divested of its earthly garb than if it were to come a second time to earth in human shape.

And the second thing is this: that a few moments' painful experience in a dream may produce a more profitable—a more chastening effect—than years of hardship could bring about.

Will not Hell, then, be a speedier and better road to the reformation of character than another life on earth; seeing that the hardships of life are reckoned the best teachers and by them, virtue and high character are held to be most fitly moulded?

THE QUR'AN IN FOREIGN LANGUAGES

Continued from page 4

reforms (substituting Latin characters for the Arabic script)—the younger generation in Turkey today lacks the knowledge of even the Arabic alphabet. This situation naturally creates a very difficult problem as far as religious teaching is concerned. This difficulty is also being experienced in Indonesia, where the script of the national language is in Latin characters.

In October 1959, many clerics and university professors disputed the opinion expressed by the Turkish Head of the Department of Religious Affairs, Mr. Khayirlioglu, purely on practical grounds, by pointing out that the primary concern should not be the literal rendering of the Qur'án but the communication in the "spoken language" of the substance of Muslim tenets. The student organizations also opposed Mr. Khayirlioglu's views, on purely ideological grounds, as they considered that the teaching of the Qur'án in the Arabic text would be a retrogressive step in the light of Atatürk's reforms. The linguistic aspect of the question remains, therefore, a major problem which awaits a solution.

It is too early to say what effect the views of the Head of the Turkish State will have on the evolution of thought in the matter of the translation of the Qur'an and its use in prayers and at divine service. The outcome of this may well set the pattern for the other Muslim countries, old and new, just as the Kemalist revolution of 35 years ago did in those countries during the last three decades. Muhammad Iqbal, who, in discussing the great effort Turkey was making in shaping the present thought of modern Islam, gives us an

inkling of the shape of things to come in the world of Islam of tomorrow. He says:

"The truth is that among the Muslim nations of today, Turkey alone has shaken off its dogmatic slumber and attained to self-consciousness. She alone has claimed her right to intellectual freedom; she alone has passed from the ideal to the real—a transition which entails keen intellectual and moral struggle. To her the growing complexities of a mobile and broadening life are sure to bring new situations suggesting new points of view and necessitating fresh interpretations of principles which are only of an academic interest to those who have never experienced the joy of spiritual expansion. It is, I think, the English thinker Hobbes who makes this acute observation that to have a succession of identical thoughts and feelings is to have no thoughts and feelings at all. Such is the lot of most of the Muslim countries today. They are mechanically repeating old values, whereas the Turk is on the way to creating new values. He has passed through great experiences which have revealed his deeper self to him. In him life has begun to move, change and amplify, giving birth to new desires, bringing new difficulties and suggesting new interpretations. . . .

"We heartily welcome the liberal movement in modern Islam, but it must also be admitted that the appearance of liberal ideas on Islam constitutes also the most critical moment in the history of Islam. Liberalism has a tendency to act as a force of disintegration. . . It is the duty of the leaders of the world of Islam today to understand the real meaning of what has happened in Europe and then to move forward with self-control and a clear insight into the ultimate aims of Islam as a social polity" (Reconstruction of Religious Thought in Islam, London 1934).

This is a problem to which the Muslim peoples will have to find an answer. It cannot afford to be shelved any longer.

THE RELIGIOUS MOVEMENT IN EARLY ISLAM

Exegesis of the Qur'an, the Hadith

Why the Hadith was fabricated

By AFZAL IQBAL

THE TAFSIR

The era of the generation that followed that of the Companions of the Prophet was marked by the acceptance of extraneous matter in commenting upon the Qur'án

The scholars who came in the generation following the Companions continued their study in the commentary of the Our'an. This activity was, however, confined only to quoting from four outstanding Companions we have mentioned before.* Those who quoted most from these sources and particularly from Ibn 'Abbas were Mujahid, 'Ata Ibn Abi Rabahah, 'Ikramah, the Maulaa (slave) of Ibn 'Abbas, and Sa'id Ibn Jubayr. They differed in the volume of their quotations. Mujahid, being the least voluminous in his quotations from Ibn 'Abbas, is the most authoritative. Al-Shafi'i and al-Bukhari depend upon his quotations while others do not place as much reliance on the Tafsir (Commentary) of Mujahid. Ibn Sa'd in his al-Tabagat al-Kubra states that al-A'mash, on being asked why Mujahid's Tafsir (Exegesis) was not taken as authentic, replied that the reason for this lack of confidence was the fact that Mujahid depended for most of his knowledge on the "People of the Book". While scholars may differ with the interpretation of Mujahid he is not accused of being untruthful in his quotations from Ibn 'Abbas. The same is true of 'Ata Ibn Abi Rabahah and Sa'id Ibn Jubayr. As for 'Ikramah, he quoted most profusely from Ibn 'Abbas, whose slave he was. He was from the Berber tribes from North Africa, and critics differ in their judgment of his authenticity as a narrator of commentary from Ibn 'Abbas. Some of them doubt the veracity of his statements while others, like al-Bukhari, use his quotations. A section of critics looks upon him as an arrogant source because he is alleged to have claimed to know everything about the Qur'an. A man asked Sa'id Ibn Musayyib for an explanation of a Qur'anic verse. Sa'id replied, "Do not ask me about any verse of the Qur'an. Ask the man who claims to know everything about it." The reference was clearly to Ikramah.1

Famous among the students of 'Abdullah Ibn Mas'ud in Iraq was Masruq Ibn al-Ajda'. He was an Arab from Hamadan and had a reputation for truth and piety. He lived in Kufah, where he was consulted by the Supreme Judge in complicated cases. The other outstanding student was Qatadah Ibn Du'amah al-Sadusi al-'Akmah. He was an Arab and lived in Basrah. He was well-versed in Arabic poetry, wars of the Arabs and the science of their lineage. He was taken as an authority, although a section of scholars hesitated to accept him as such because he used to bring in extraneous matter about the theories of fatalism and self-determination in his commentary on the Qur'an. In this era, when the disciples of the Companions held the sway,

the Tafsir tended increasingly to depend on Christian and Jewish traditions which increased in volume owing to the increased number of Jews and Christians who embraced Islam. The reason for the growth of these traditions was perhaps the anxiety of the people to pursue the references in the Our'an about Judaism and Christianity. In this anxiety the Muslims seemed to accept all kinds of traditions emanating from Jewish and Christian sources without making an attempt at subjecting them to a careful scrutiny. In the *Tafsir* of al-Tabari, for example, many a verse about the people of Israel has been commented upon and the source which is quoted on the subject is hardly known as authentic. This particular source is Wahb Ibn Munabbih. He was a Jew from the Yemen who embraced Islam. He is known to have spread knowledge about Jewish books and stories without any deep and careful study of the subject. Again, most of what al-Tabari relates about Christian subjects is related from Ibn Jarih, who was of Roman origin. According to some scholars he it was who fabricated the Hadith and married ninety wives, all of them temporarily, according to the Shi'ah custom of Mut'ah. He is stated to have been the first man who ever wrote a book on Islam.2 He was a welltravelled man. Born in Mecca, he had been to Basrah, the Yemen and Baghdad.

The Tafsir books as an index to the various theories and aspects of the cultural movement

No books of Tafsir were written during the days of the Companions and their successors. Scholars started writing them after the second generation. The method of writing a commentary was somewhat like this: a verse was quoted and then was quoted the commentary of a Companion or a Tabi'i3 who had commented on this verse. In doing so the lineage of the narrator from whom that particular verse was quoted was mentioned. The example of this method of approach can be seen in the Tafsir of Sufyan Ibn 'Uyaiynah, Waqi' Ibn Jarrah, 'Abd al-Razzaq and others. These early books on the *Tafsir* (Exegesis) are not extant. The earliest available book on the subject was written a generation after the authors we have mentioned. The most important among these books is that of Ibn Jarir al-Tabari. The commentary on the Qur'an was influenced in each generation by the contemporary cultural movement. In fact it could be said that the commentary in a given area reflected in abundance the theories and the religious creeds in that period. This is true of all commentaries from the days of Ibn 'Abbas to the days of the Shaikh Muhammad 'Abduh in the 19th century and the Maulana 'Abul Kalam Azad in the 20th century.

If we were to compile all the *Tafsirs* in one period we could easily see a clear picture of the various theories and aspects of the cultural movement in that particular era. If, for example, we were to follow carefully *Tafsir* in the days

^{*} For the previous instalment see The Islamic Review for September 1960.

of the Companions we would notice that the tendency in that age was to explain the literal meanings of each verse only. Sometimes the circumstances leading to the revelation of a given verse were dilated upon, but never did the Companions indulge in hair-splitting, as was the case in succeeding generations. Those who came after the Companions added to their work by way of supplementing the literature on the subject with Jewish and Christian stories. In both cases we see little effort at a detailed explanation or at a personal stand in interpretation. We also notice that neither the Companions nor their successors showed any particular inclination of any religious creed and they did not, therefore, interpret the Qur'an from any fixed point of view. Later, however, we see certain theories like fatalism and selfdetermination coming into existence. These theories have their impact on the contemporary commentary of the Qur'an. With the passage of time we find jurisprudence evolving a system of laws from the verses of the Qur'an. In brief, it can be said that the scope of the commentaries enlarged with the passage of the time and with the growing needs of the people.

HADITH

The Prophet discouraged the practice of reducing his words to writing

The word Hadith means primarily a communication or narrative in general whether religious or profane, then it has the particular meaning of a record of actions or sayings of the Prophet and his Companions. Even before Islam it was considered a virtue to follow the Sunnah or the ancient traditions of one's forefathers. With the rise of Islam, however, the Sunnah could no longer consist of following the customs and usage of heathen ancestors. The Muslim community had to hold up a new Sunnah (literally practice of the Prophet Muhammad). Every Muslim had now to take the conduct of the Prophet and his Companions as a model for himself in all the affairs of life and every endeavour was, therefore, made to preserve information regarding it.

The people who had lived in the society of the Prophet Muhammad had an advantage to listen to him and witness his actions with their own eyes. The Sahabah or the Companions were, therefore, the best authority for a knowledge of the Sunnah of the Prophet. Later the Muslims had to be content with the communications of the Tabi'un or the successors, i.e., the people of the first generation after the Prophet who had received their information from the Companions and then, in following generations with the accounts of the "successors of the successors", i.e., the people of the second generation after the Prophet Muhammad, who had association with the people in the first generation.

Every tradition has the form of a personal statement. Every Hadith, for example, consists of two parts, the first containing the names of the persons who have handed on the substance of the tradition to one another; this part is called the *Isnad* or *Sanad*, i.e., the authority for the trustworthiness of the statement. The second part is the text or the real substance of the statement.

During the lifetime of the Prophet the Hadith was not written. The Prophet Muhammad employed scribes to write down the verses of the Qur'án as and when they were revealed to him, but he did not employ anyone to record his own traditions. On the contrary, a number of traditions have come down to us which forbid the writing down of the sayings of the Prophet. Muslim, for example, quotes Sa'id al-Khudhri in his Sahih to the effect that the Prophet stated.

"Do not write what I say. Whoever has written anything from me other than the Qur'án, let him wipe it out. Whoever has deliberately attributed a false uttering to me, let him occupy his seat in Hell". Al-Bukhari, quoting Ibn 'Abbas, tells us that the Prophet during his last serious illness asked for some paper so that he might write a book for the guidance of his followers who may not go astray. 'Umar, however, brushed aside the request by saying that the Prophet had been severely affected by the illness and that God's Book was enough for Muslims.

It cannot, however, be said for certain whether or not the Hadith was written during the lifetime of the Prophet. The very fact that he had to forbid people from writing it and mixing it with the Our'an goes to prove that the people started writing the Hadith during the lifetime of the Prophet. There are many traditions which tell us that some pages of the Hadith were written in the days of the Prophet. Al-Bukhari, quoting Abu Hurairah, tells us that in the year of the conquest of Mecca the tribe of Khuza'ah killed a man from the tribe of Banu Layth. The case was reported to the Prophet, who mounted a camel and spoke to the people, telling them that God had prohibited all killings in Mecca. Neither its plants nor its trees should be cut down. Not a farthing in it should be picked up unless it were the intention of restoring it to its owner. Whoever had a man slain within its precincts would be free to choose between two things either blood money or an appeal for killing a man from the family of the tribe of the murderer.

On hearing this speech a man from the Yemen came out of the gathering and sought permission to convey this order of the Prophet in writing, obviously to the person or the tribe who had committed the murder. The Prophet said "Write to him". We are also told that 'Abdullah Ibn 'Umar Ibn al-'Aas used to write down whatever he heard from the Prophet. Some scholars have tried to clear up this controversy by saying that the orders prohibiting the writing of the sayings of the Prophet Muhammad were issued in order to ensure that the Qur'an was not mixed up with the Prophet's personal opinions expressed on different issues from time to time. While it is absolutely certain that the Qur'an was recorded and written in an authentic manner during the lifetime of the Prophet and was copied soon after his death, it is known that the writing and compilation of the Hadith was not organized during the lifetime of the Prophet Muhammad.

The practice of Abu Bakr in the matter of accepting a Hadith

After the death of the Prophet Muhammad, if any case was brought before his successors, the Caliphs, and they failed to find a clear verdict in the Qur'an, they tried to resolve the dispute by digging up precedents in the lifetime of the Prophet. On such occasions identical events and judgments during the lifetime of the Prophet Muhammad were recalled and if the circumstances of the case were found to be identical, judgment was given in accordance with the one the Prophet Muhammad was believed to have delivered in a similar case. The Companions were, however, extremely cautious and restrained themselves from unnecessarily quoting the Prophet Muhammad at all conceivable occasions. They exercised the utmost vigilance and care in recalling and restating a sentence uttered by the Prophet for they were mortally afraid of being accused of having fabricated something and falsely attributing it to the Prophet. They were fully conscious of the implications of such a tendency and did everything in their power to fight and control it.

Al-Qurtubi relates from Qurdhab Ibn Qab who tells us "we tarted on our way to Iraq. 'Umar accompanied us to Iirar, where he performed his Wudhu' (ablutions) and asked is whether we knew why he had come with us. We told him that he was the Companion of the Prophet and that he was, therefore, doing us that honour." 'Umar replied, You are going to a country whose inhabitants read the Qur'an in a voice like that of bees (implying thereby that hey read the Qur'an constantly). Do not divert them, therefore, from the Qur'an by your Hadith. You had better strengthen their knowledge of the Qur'an and refrain from the ling them much of the Hadith from the Prophet." When Qurdhab came to Iraq people anxiously requested him to the steadfastly refused from being drawn in the subject and told them plainly that 'Umar Ibn al-Khattab had forbidden him from doing so.

It was an invariable custom with the Companions that whenever somebody quoted the Prophet Muhammad to them they at once asked for an authority. A grandmother, for example, came to Abu Bakr and told him that she was entitled to a part of the property of her grandson who had died. Abu Bakr told her that he did not know of any right accruing to her on this score for he had come across no relevant passage either in the Qur'an or in the sayings of the Prophet that he could possibly recall. He, however, asked those who were present. Al-Mugheerah Ibn Shu'bah, however, testified that the Prophet had given a grandmother one-sixth of the property of her deceased grandson. Abu Bakr asked whether anybody else in that company had heard a similar statement from the Prophet. Muhammad Ibn Maslama corroborated the statement of al-Mugheerah and Abu Bakr then accepted it as an authentic statement.

Why the Hadith was fabricated

All this care and caution on the part of the Companions notwithstanding, one had to contend with the fact that the Hadith was not written in an organized manner and was not compiled during the early years of Islam. The inevitable result was, therefore, that the people depended on their memory about the sayings and the actions of the Prophet during the twenty-three years of his life from the revelation to his death. This was a wide field. The temptation to quote from the Prophet Muhammad was great. Not everybody could resist it. This of necessity soon led to deliberate forgery of tradition. The transmitters brought the words and actions of the Prophet Muhammad into agreement with the views of the later period. Numerous interested traditions were put into circulation in which the Prophet Muhammad was made to say or do something which was at that time considered the proper view. It seems that this kind of fabrication started within the lifetime of the Prophet, who naturally took an exception to it and forbade indulgence in such fabrications, the penalty for which was Hell. The fabrication which started during his lifetime was difficult to control after his death. It seems increasingly difficult to ascertain the accuracy of traditions attributed to him. In the course of time the records of the Prophet's words increased in volume and copiousness. In the early centuries after the Prophet's death there was great difference of opinion in the Muslim community on many questions of the most diverse nature. Each party, therefore, endeavoured to support its views as far as possible with sayings and decisions of the Prophet. He who could base his views on those of

the Prophet was certainly right, and thus arose the numerous utterly contradictory traditions on the Sunna of the Prophet.

Muslim quotes Ibn 'Abbas as saying: "We used to transmit the sayings of the Prophet when they could not be forged or fabricated. When people, however, started quoting without any scruples we stopped quoting from the Prophet." We are also told that Bashir al-'Adawi once came to Ibn 'Abbas and started relating to him the sayings of the Prophet. Ibn 'Abbas completely ignored him. He neither looked at him nor listened to him. When Ibn 'Abbas was asked why he was paying such scant regard to the sayings of the Prophet he turned round to answer, "Once when somebody used to say that the Messenger of God had uttered a certain word our eyes used to be fixed on his face and our ears were all anxiety to listen to him, but now when people have become unscrupulous in quoting from the Prophet we do not listen to them and do not believe them except in cases where we personally know that the Prophet made a certain statement." This was the approach of the Companions towards the sayings of the Prophet.

Naturally they had a great regard for their leader who had completely changed their lives. Their faith in him, however, could not be matched by the faith of the new entrants to Islam from far-flung countries like Persia, Egypt, Syria, etc. These people allowed themselves the liberty of freely quoting

from the Prophet.

Ibn 'Adiyy tells us that when one of these fabricators, 'Abd al-Karim Ibn 'Abd al-A'ja, was being taken to be beheaded for this crime he said, "I have fabricated four thousand traditions in which I have rendered things lawful and things unlawful." This 'Abd al-Karim was the uncle of Ma'n Ibn Zaydah, and was accused of being a follower of Mani. He used freely to fabricate the Hadith, quoting distinguished names. Some of the traditions fabricated by him included fundamental deviations from the Muslim Law. The volume of the fabricated traditions was tremendous. The fabricated Hadith about the Tafsir or commentary on the Qur'an could be counted by thousands. Ahmed Ibn Hanbal frankly stated that he believed in none of them. Al-Bukhari in his book of 7,000 traditions, out of which 3,000 are repeated, chose 4,000 traditions from among 600,000 known in his day. A very large part of the sayings ascribed to the Prophet deals with legal professions, religious obligations, ritual purity, laws regarding food, criminal and civil law, courtesy and good manners; further, they deal with dogma, retribution at the last judgment, hell and paradise, angels, revelation, the early prophets, and in a word everything that concerns the relations between God and man; many traditions also contain edifying sayings and moral teachings in the name of the Prophet.

Although the invention and wanton dissemination of false tradition was condemned by the Muslims, alleviating elements were recognized in certain circumstances, particularly when it was a question of edifying sayings and moral teachings in the name of the Prophet. A tradition can only be considered credible when its Sanad offers an unbroken series of reliable authority. A great deal of research has been made in the critical investigation of the Sanads. Muslim scholars have endeavoured not only to ascertain the names and circumstances of the authorities in order to investigate when and where he lived, and which of them had been personally acquainted with the author, but also to test their reliability, truthfulness and accuracy in transmitting the text, to make certain which of them were reliable. The example

of al-Bukhari in selecting 4,000 sayings from a mass of 600,000 is an instance in question of the labour involved in compiling authentic traditions.

The nature of the fabricated Hadith

Not all the narrators fabricated the Hadith with a view to misrepresenting the Prophet. There were some honest people who transmitted what they heard, there were others, equally honest in purpose, who saw no harm in attributing to the Prophet what was otherwise morally correct. Khalid Ibn Yazid has stated that he heard Muhammad Ibn Sa'id al-Dimashki say: "If I found a correct thing I did not see any harm in attributing it to the Prophet." Again, we have it on the authority of the Imam Muslim that Abu Ja'far al-Hashimi al-Madani used to fabricate the Hadith, the text of which was not unacceptable, although he was aware that it had not emanated from the Prophet. The idea was to invoke authority in order to inspire people into righteous action. Whatever the motive, the fact remains that the Hadith was fabricated on a large scale. The most important reason for this, we believe, was the political conflict between 'Ali and Abu Bakr, 'Ali and Mu'awiyah, 'Abdullah Ibn al-Zubayr and 'Abd al-Malik Ibn Marwan, and finally between the Umayyads and the Abbasides. Ibn al-Hadid, in his commentary on Nahj al-Balaghah, says: "The origin of the mis-statements in the Hadith about the virtues of different men can be traced to the Shi'ah who started fabricating the Hadith in favour of their man ('Ali). They were compelled to do so because of their enmity for the other party. When the followers of Abu Bakr saw the followers of 'Ali doing so they retorted by fabricating the Hadith in order to lionize their own hero. This provided an incentive to the Shi'ahs to accelerate their counter-attack, which resulted in a great fabrication of the Hadith. They have forged many sayings of the Prophet according to most to which leading Companions and their disciples were considered unbelievers and hypocrites. The partisans of Abu Bakr paid back the partisans of 'Ali in the same coin by attacking through the forged Hadith, 'Ali and his two sons. 'Ali was described as a weak statesman, a feeble-minded man in love with earthly pleasures. They could have, however, spared themselves all the trouble of defaming and praising the two men because virtues of both 'Ali and Abu Bakr were universally known and recognized, and they did not need to have partisans to win recognition for their great contribution in the field of Islam."8

While reading a large number of traditions it will be clear to any critical reader that they have been fabricated either to support the 'Umayyads or the 'Abbasides or the descendants of 'Ali; or vice versa to defame one of them in the eyes of the people in order to gain support for the other. Take for example this tradition from the Prophet: "O God, save him (Mu'awiyah) from judgment and torture and teach him the Book." Again, "The family of Abu Talib are not my successors; my successors are good and righteous believers." Both the traditions are so obviously the work of partisan authors. Ibn 'Arafah is of opinion that most of the Hadith fabricated to show the virtues of the Companions can be traced back to the days of the Umayyads who provided an incentive to fabricators with a view to establishing themselves against the Hashimites.

Another category of the Hadith seeks to exaggerate the merits of one Arab tribe over the other. The Hadith was treated as a medium for achieving their individual needs and in fact was used as a supplement for the poetry of the

Jahiliyyah (pre-Islamic period). One comes across many traditions praising the merits of the Quraysh, al-Ansar and other tribes. There are also traditions which seek to establish the superiority of the Arabs over the Persians and the Greeks. The non-Arab elements retorted by fabricating traditions to establish the superior merit of the Greeks, the Abyssinians, and the Turks. This was not the end of fabrication. Traditions were freely invented to praise one city against the other according to the convenience of the inventor. It satisfied local patriotism, which received sanction from no less an authority than the Prophet Muhammad. The whole process of fabrication can be traced to conflicts, political and tribal.

This is how fabrication started, and with the passage of time it found further support in the growing religious and juridical ideas. Scholars of logic, for instance, were different from the Companions in their outlook towards the theory of fatalism and freewill. Some of them permitted themselves the liberty of backing their theories by fabricating traditions in which they mentioned such details as made the Prophet Muhammad a logician who examined these theories in the minutest detail! They went so far as to mention opposing creeds and made the Prophet curse them. The same attitude was adopted in jurisprudence. One hardly comes across any branch of the Fiqh (jurisprudence) without a Hadith supporting it. Even Abu Hanifah, who, it is stated, did not believe in more than seventeen traditions (according to Ibn Khaldun), has not escaped this influence. It is a very interesting study to analyze the mass of fabrication in traditions, but the detailed analysis does not fall in our province and we have, therefore, only alluded to different categories of fabrication with a view to bringing home to the reader the enormity of this crime.

The sycophancy of those who pretended to be scholars and wanted to flatter the ruling princes has made no mean contribution to this art of fabrication. We have an interesting instance of Ghiyath Ibn Ibraheem, who related a tradition to the contemporary Caliph, al-Mahdi, who was very fond of pigeons. Al-Ghiyath related a tradition from the Prophet: "There is no win (in a race) except by a horse's hoof, a camel or by a wing." The Caliph bestowed a reward of 10,000 dirhams on him, but when Ghiyath was about to leave the court al-Mahdi said, "I am sure that your back is the back of a liar who forges things and attributes them to the Messenger of God, who never said 'by a wing', but you said it in order to gain our favour." 10

(To be continued)

¹ The Tafsir of Ibn Jarir, Vol. 1, p. 29.

² Ibn Khallikan, Vol. 1, p. 405.

³ Lit. the follower; by transition it means the generation of men and women who came after the Companions of the Prophet Muhammad.

⁴ The Sahih of Muslim.

⁵ The Sharh Muslim by al-Thabit.

⁶ Al-Farq Bayn al-Firaq, p. 256.

⁷ The Sharh of Nawawi on the Sahih of Muslim.

⁸ The Commentary of Ibn Abi al-Hadid in Nahj al-Balaghah, Vol. 3, p. 17.

⁹ For details see Taysir al-Wasan, Vol. 3.

¹⁰ The Sharh Muslim by al-Thabit, Vol. 2, p. 152.

ISLAM BETWEEN ITS ENEMIES AND ITS FOLLOWERS

By IBN AL-QAYYIM

When General Allenby entered Jerusalem as a conqueror at the end of World War I he made his now famous statement: "Today the Crusades have ended!". The words of this British General (later Field-Marshal) were not spoken lightly or without consideration and thought. They were spoken in the most serious vein, and they expressed the thoughts of many millions of people who had hostile feelings towards Islam, developed since the days when the Muslims forced the Crusader kings to leave Muslim lands, and even before that day when the civilization and culture of Islam invaded Christian lands and the Muslims enjoyed high stature in the international sphere and their dignity and

prestige were unsurpassed.

For a long time now Western scholars have been engaged in research on various religions, including Islam, and have written many treatises and books on these subjects. Their attitude towards religions other than Islam has on the whole been unbiased, though at times shallow and lacking seriousness, because they generally contented themselves with mere description of rites and of so-called mechanical and ceremonial matters. Rarely, if ever, do these writers in such cases criticize these other religions or pass verdicts against them and in favour of Christianity. But when Islam is discussed by Western scholars it is quite a different matter. Impartiality and respect or courtesy for other people's faith are forgotten under the pressure of memories of ancient feuds, religious, political and cultural. The Western scholars never seem able to rid themselves of the fear of a challenge by Islam in the political and cultural spheres, a challenge that was a really serious one at one time in history, and are afraid lest this challenge be made again by an awakened Islam, and to ward off this danger they seek by devious means to shake the faith of the Muslims in their religion by casting doubts about its suitability and appropriateness in the conditions of modern times, thereby inducing the Muslims to renounce or at least reduce their faith in Islam.

The ideological means to domination

Ideological enslavement or subservience are no doubt the most pernicious and the most evil forms of domination. A people without an ideology of their own are a lost people. Where they adopt an ideology alien to their character, as developed and moulded throughout the ages, their individuality is lost and they outwardly become another people, but without in fact being so for practical purposes. As the English proverb says, they become "neither fish, flesh, nor good red herring", and get lost between two worlds neither of which accepts them wholly. The lack of objectives and invidious harm resulting to a people from such roaming in the wilderness are quite obvious.

Islam is a religion, which, if properly applied and implemented in its true purport, fights servility and enslavement. Its sole aim is to better the conditions of man in both the spiritual and material spheres. As it is, these attributes of Islam which its enemies have found to be an obstacle in the way of realizing their aim of holding the

Muslims in subservience and imposing political and economic domination and influence over them. Consequently, these enemies of Islam, bent as they are on destroying the Muslims' resistance, have sought to deflect the Muslims from trust and faith in Islam. They follow various paths in their attempt to realize this plan. They sometimes attack and criticize religions as a whole, affirming that in modern times religions have only a very minor role to play. They say that now that science has advanced sufficiently to explain the truth about the universe, man must change his outlook on the mysticism of religion and cease to attribute the strange phenomena of the universe to what they call dubious and inexplicable religious ideas. They maintain that in our progressive civilization religions are nothing but collections of rites and mechanical ceremonies. The religion of these times is the all-knowing science, and no other; and only science can help us ameliorate our conditions and make life more pleasant. This, they finally conclude, is the course to follow. The West shunned religion and preferred science to it, and look how economically prosperous it is! The Muslims and other people must follow the example of the West if they are ever to prosper on the same scale.

The alleged conflict between Islam and progress

If a man should prefer to have faith in a religion, these people say, then let that religion be simply a private affair for the individual himself, confined solely to his innermost self and his relationship with the God of his choice, but not affecting his outward behaviour or his everyday conduct. Every individual should thus have an absolutely free choice in this respect, and should be entirely free to profess a religion or not to profess one, and even to be militant against any religion he may choose, as is the case in the West and particularly in the Soviet Union. To introduce religion into everyday life would on that score be wrong, because it would be conducive to partisanship and ideological stagnation and bigotry. These atheists or detractors of religions often invite the Muslims to compare between the conditions of Turkey in the various spheres during the days of the Ottoman Empire, when the religion of Islam was supposed to reign supreme there, and its present conditions after separating the State from Islam and importing wholesale Western and Christian ideas on the material spheres of life. They also draw the attention of Muslim youth and intelligentsia to the state of affairs prevailing in some backward Muslim countries where religion and State are one and what are described as the tenets of Islam rule the destinies of the peoples. In these countries poverty, ignorance and disease are rampant, they say, while the ruling class, who wield the sword of religion, live on the fat of the land, persecuting and silencing in the name of an alleged Islam those who call for social equality and justice.

The enemies of Islam also resort to other means in their efforts to besmirch Islam and show it to be antiquated and unsuitable to modern times. They distort the history of Islam and interpret it in a queer and unfavourable manner. They strip the Arabs, who first championed the cause of Islam, of all achievement under the aegis of the religion of Islam. In short, they do everything designed to inflict upon the Muslims an inferiority complex which will lead them at first secretly, and later openly, to dissociate themselves with Islam and to give up the hope of ever regaining what at one time was considered the glory and dignity of Islam and the Muslims.

The truth about Islam

It would take too much space to answer all the allegations made by the enemies and detractors of Islam point for point, and it would suffice on this occasion merely to demonstrate that an impartial and honest examination of the facts about Islam and the Muslims will give the lie to the most serious of these evil allegations. Islam is a religion which has been and should in justice be above suspicion. It is a religion which concerns itself with man's spiritual affairs as well as his material life. Islam, in fact, is a way of life in every meaning of these words, maintaining a strict balance between the various spheres of the life of man. It purifies the soul, honours the mind and the intellect, looks after the body, urges freedom for the individual, advocates social equality and solidarity, and (and this is of particular importance to the enemies of Islam, and perhaps the main cause of their hostility) combats oppression, tyranny and imperialism. The pursuit of knowledge is one of the chief ideas of Islam, which calls upon all the Muslims, men and women, to seek knowledge of everything around in the belief that enlightenment would help the individual to be a more effective member of his community and contribute to the happiness and welfare of himself and his fellows. Islam does not fear knowledge, it encourages it. This is perhaps eloquently illustrated by the Prophet Muhammad's saying, "Seek knowledge even in (the distant land of) China". The religion of Islam is not merely a relationship between man and his Creator. It is a code of behaviour governing man's attitude towards his Creator and in an equal measure towards his neighbour. In Islam man is at one and the same time an individual and an indivisible part of the community in which he lives, and also of the wider community of mankind as a whole.

If Turkey under the Ottoman régime had led a benighted and backward life of ignorance, poverty, oppression and weakness. Islam was not the cause. The Ottoman rulers who took control of the greater part of the Muslim countries of the Middle East abused their power in the latter days of their régime and distorted the principles of Islam to suit their own selfish ends. Under their influence their subjects lost sight of the real principles of Islam and split into sects and groups. It is true that after World War I, Turkey under the revolution gave up some of the principles of Islam and adopted Western and Christian ideas. But it is equally a fact that there is now a strong movement in favour of a swing back to Islam, and that many of the principles of Islam, properly interpreted and understood in an enlightened manner, have come back to reign in Turkey. This was only because after considerable thought the leaders of Turkey have found that in Islam they have an ideology best suited to the needs of their people and adequately effective for the promotion of their progress and prosperity. A similar phenomena is demonstrating itself in newlyindependent Muslim countries like Pakistan and Indonesia.

Islam is not the cause of backwardness

The enemies of Islam point to some backward Muslim countries and invite the Muslims to draw the conclusion

that Islam is behind such backwardness. But they forget that in these countries Islam is neither properly understood nor properly applied by the majority of those who claim to be Muslims. While some of the principles of Islam might be applied in such countries this application is ineffective and in some respect harmful simply because other and perhaps more important principles of Islam are not applied at the same time. Islam is a whole, and cannot be properly divided into isolated compartments; and most of its principles do not work properly unless all the other principles are implemented. Take for example the punishments which Islam provides for the thief and the fornicator. Although these punishments have been devised for the protection of society they would be ineffective and unjust unless applied in a society where other principles of Islam on social justice, the abolition of classes in society, the recognition of the individual's political and economic freedom, and the provision of the means of education for all are applied. It would be just to punish the thief only when poverty is not severe and where adequate opportunities have been provided to the majority to earn an honest living. Likewise, it would be right to inflict severe penalties on fornicators only where men have been given reasonable opportunities to marry and undertake the economic and other responsibilities of marriage, as where the State has made it possible for men to embark on married life free of the worries and anxieties of maintaining and educating their children and safeguarding their future, and where vice and semi-vice are not encouraged. 'Umar Ibn al-Khattib, the second Caliph of Islam, was conscious of this fact some thirteen centuries ago. He suspended the penalty for theft during the Year of Famine, because he considered that in the circumstances the temptation for theft was too great and pressing.

It is true that the Muslims cannot be proud of many aspects of their present life. But their lot is not the fault of the religion they profess. Rather is it their own fault, resulting as it does from their misunderstanding of their religion and their failure for one reason or another to implement its doctrines honestly and in their entirety. The Muslims can find themselves in a state of which they would be rightly proud if only they heed what Islam says.

A Muslim society is one of unity and solidarity, and the sectarianism and conflict raging in some parts of the world of Islam are alien to the religion of Islam. The Qur'an says:

- "And help one another in righteousness and piety, and help not one another in sin and aggression" (5:2).
- "The believers are brethren, so make peace between your brethren, and keep your duty to God that mercy may be had on you" (49:10).
- "O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with God is the most dutiful of you" (49:13).
- "And hold fast by the covenant of God all together and be not disunited" (3:102).
- "As for those who split up their religion and become sects, thou hast no concern with them. Their affair is only with God, then He will inform them of what they did" (6:160).
- "And for those who believe and do good We impose not on any soul a duty beyond its scope they are the owners of Paradise wherein they abide. And We shall remove whatever of ill-feeling in their hearts —

rivers flow beneath them. And they say: All praise is due to God Who guided us to this! And we would not have found the way if God had not guided us. Certainly the messengers of our Lord brought the truth" (7: 42-43).

And the saying of the Prophet Muhammad:

"You will not have believed (in Islam) until you wish for your brother what you would wish for yourself."

Can any modern slogan do better justice to the idea of social solidarity than these principles of Islam, which are only a few of the many exhortations to social unity and fraternity abounding in the Qur'an and the Sayings of the Prophet Muhammad?

Sectarian strife in the world of Islam is one of the main causes of its present weakness. It is also providing ammunition to the enemies of Islam, who utilize it as a means for convincing Muslim youth that the application of the principles of Islam would inevitably lead to strife which would sap the energy and resources of the nation.

Islam originated social justice

Another bad aspect of Muslim life in some countries is the feudalist system prevailing there. The enemies of Islam try to show that this feudalism is the inevitable product of the religion of Islam. But the true Islam is a religion of social justice; and many verses of the Qur'an and Sayings of the Prophet Muhammad plainly prohibited the hoarding of money, imposed upon the Muslims the duty to contribute as the zakat a fixed proportion of their incomes for the betterment of the conditions of the needy and poor, and denounced usury and monopolistic practices. Such things as social insurance were known and practised in Muslim countries during the heyday of Islam. The ruler was authorized to levy special taxes during a national emergency in order to promote the welfare of those in need. The Qur'an and the Traditions of the Prophet Muhammad gave authority to the ruler to take the money of the rich to help the poor and to finance projects for the benefit of the general public. The State was charged with the function of looking after the unemployed, the invalid, the sick and the destitute. Yes,

Islam spoke of and regulated social justice more than thirteen centuries before the West knew anything about socialism. Can a religion with such principles be rightly accused of responsibility for the poverty, disease and social inequality now prevailing in some Muslim countries? Is it not the truth that the Muslims themselves are responsible for such situations?

In the Muslim world of today there is much that is not quite right. And the main thing that is wrong with the Muslim world is the fact that its peoples do not always have the right ideas about Islam. This is one of the sole causes of their lack of progress. The realization of this fact, and the implementation of the right views about Islam, would be the only way for the Muslims to regain their glorious heritage of old and to assume their rightful place in the modern society of nations.

The Muslims of today have an important mission to fulfil for the benefit of a world torn with rancour and conflict. They are the heirs to a great ideology that has been tried in history and found useful and effective for remedying the ills of nations in the spiritual, political, cultural and economic spheres. This is summed up in the verses of the Our'an which say:

"The fools among the people will say: 'What has turned them from their qiblah which they had?' Say: The East and the West belong to God; He guides whom He pleases to the right path. And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you" (2: 142-143).

These verses pinpoint the role assigned to the Muslims and their religion for the benefit of mankind. The Muslims stand perplexed at a cross-roads. On one side they see the road of Communism leading to materialism, atheism, and the suppression of individual liberty. On the other side they find the road of Capitalism, with all its severity, heartlessness and exploitation. They stand perplexed because they have for the moment lost their rudder and compass, Islam. If they find these things they will perceive the middle path which combines the good points of all systems without their bad ones. Until this happens Islam and the Muslims will be aimless, and the enemies of Islam and its detractors will continue to sow their evil amongst the peoples of Islam.

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THE CROUCH: The pain is agonizing for the victim. Torturers prefer methods that leave no trace

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ld Jameelah Boupasha, arrested earlier this year in Algiers after being suspected of planting Biar to extract a "confession" from her.

ALGERIA—QUESTIONS AND ANSWERS

By A. CHANDERLI

Algerian people will be entering upon the seventh year of their War of Independence on the 1st November, 1960

Area: 850,000 square miles.

Population: 10,273,000

The basic causes of the conflict in Algeria

There is a war in Algeria, the only war in the world today.

No war has ever been started without a reason. Algeria is fighting for independence, for those ideals and principles which inspired America's own freedom fighters in 1776 and the struggles for liberty throughout the world since then. The Algerian problem poses clearly the principle of the right of the Algerian people to self-determination and a national existence.

Algeria was conquered by France after a colonial war which lasted from 1830 to 1848. Previous to this, Algeria had existed as an independent State, enjoying diplomatic relations with many countries, including the United States. Following the French invasion and the success of the military conquest, in 1848 the Government of France decided to consider Algeria "a part of France". In fact, it was ruled as a colony.

The Algerians never accepted colonial rule. Periodic uprisings, bringing with them the most severe repressions, have been the consistent history of Algeria under French rule.

The present uprising started on 1st November 1954. It is still going on and has become a full-scale war.

Algeria presents a tragic example of the heavy cost of freedom. In the modern world there is no longer a place for colonialism. The community of nations looks with sympathy upon the aspirations of all peoples to govern themselves. Algerians are certain, therefore, that the justice of their cause will be recognized.

What are the aims of the revolution?

The very first proclamation of the Algerian Front of National Liberation in 1954 defined as the primary aim of the revolution the achievement of national independence by the restoration of a sovereign, democratic Algerian State. Within this State, fundamental liberties are to be guaranteed to all, with no distinction based on race, creed or religion.

The Algerian revolution is not a "holy war", but a national liberation movement — a war of independence. It is a struggle against a system of oppression. Two centuries ago, the thirteen American colonies, revolting against oppression, set an example which has become an inspiration and a source of hope to subject peoples throughout the world. In their struggle today, they also are fighting for the ideal of freedom and dignity of man, by the elimination of foreign domination and the exercise of the universal right to self-determination and self-government.

Who are the leaders of the Algerian revolution?

Various Algerian political movements, ranging from reformist groups seeking greater political representation and



Mr. Ferhat 'Abbas, the Premier of the Provisional Government of the Republic of Algeria.

"In the Algerian Republic which we shall build together, there will be room for all. . . . The independence of Algeria will offer all Algerians together a future free from servitude, hatred and fear."

equality within the framework of French institutions, to those seeking independence, have existed since the years just prior to World War I. Working as "legal" movements whenever possible, or underground when, as most frequently happened, they were dissolved and their leaders imprisoned, they strove through every available method to achieve their aims.

On V-E Day, 8th May 1945, a group of Algerians staged a peaceful demonstration, demanding that the principles of the Atlantic Charter be extended to Algeria. French police-



The Editor of the weeklies al-Mujahid (published in both Arabic and French), Mr. Ahmad Boumandjel, in Páris for talks with the French Government. The talks broke down as a result of the French intransigence refusing to see the Algerian point of view.

men fired upon the crowd, and violence ensued. In the savage repression which followed, 45,000 Algerians were massacred. From that day on, a time was foreseen when armed struggle would be required, all other means of expression being blocked.

Thus, a united front was formed, encompassing all shades of political thought and positions, with the support of all previous political groupings. This movement, the Revolutionary Committee for Unity and Action, was reorganized as the Front of National Liberation (F.L.N.). This organization is the gathering of all political movements, tendencies and individuals, determined to unite for one purpose — the freedom of Algeria.

In keeping with its determination that the liberation of Algeria was to be the work of all Algerians, and not that of any single faction of the people, the F.L.N. adopted the principle of collective leadership. The governing body, the Executive Committee of Co-ordination (C.C.E.), was composed of five members, and responsible to the National Council of the Algerian Revolution. This latter body consisted of representatives of all segments of the population—former political groupings, students, labour groups, etc.

In September 1958, in response to the development of the struggle and the desire of the Algerian people, the C.C.E., on behalf of the National Council of the Algerian Revolution, proclaimed the creation of the Provisional Government of the Algerian Republic. The headquarters of the Government are in liberated Algerian territory. For technical reasons resulting from the continuation of their war of independence, various ministerial departments are located in friendly, neighbouring countries.

As of now, the Provisional Government of the Algerian Republic has been recognized by eighteen nations.¹

The roots and support of Algerian nationalism

The Algerian Revolution is a part of the vast movement which has achieved the successive liberation of former subject peoples throughout the world in the 20th century. The colonial epoch no longer exists. Today, no nation, however powerful it may be, can assert the liberty of imposing its law upon another nation.

Our struggle for national independence is not an isolated movement, but part of a world-wide struggle.

With the Algerians there are, first of all, Morocco and Tunisia, whose destiny throughout history has been linked with that of the Algerians. It is a matter of logic that Algeria, as an integral part of the Maghreb, shall join with Morocco and Tunisia in building a united North Africa. The Tangier Conference of 27th-30th April 1958 effectively put into motion the establishment of this Union — an aim which has always formed a cornerstone of Algerian nationalism. It is the only formula which can provide viable solutions to the problems the Algerians face, and which offers them perspectives in harmony with the modern world.

The Algerians have also the support of all Asia and Africa — all the peoples recently freed from colonial domination who, one by one, are acceding to the privileges and responsibilities of independence. To all these nations, united at the Conference of Bandung around the principle of the right to self-determination, Algeria is linked by common aspirations and problems, as well as by a common understanding of the interdependence of all nations in the 20th century.

On the other hand, because of its cultural heritage and the centuries'-old links with the Arab world, Algeria has special ties with, and is a part of, this community. It is thanks to the active support of the Arab people and their Governments that the Algerians stand on the threshold of realizing their objectives.

And finally, Algeria exists also as an African nation—the continent whose emergence as a vital force in international affairs was heralded by the Conference held at Accra (Ghana), on 26th April 1958. African solidarity and support for Algeria was further marked by the All-Africa People's Conference (Accra, December 1958), and by the special Conference on Algeria which was held at Monrovia (Liberia) on 4th August 1959, to seek jointly the means to speed a settlement of the Algerian conflict.

United Nations action on Algeria

Upon the request of fourteen Asian and African Delegations, the Algerian question was first included in the agenda of the 10th Session of the General Assembly of the United Nations on 30th September 1955. An extensive debate took place in February 1957 at the 11th Session of the General Assembly. The resolution, unanimously adopted by the Assembly, expressed the hope that a "peaceful, just and democratic solution will be found".

In December 1957, the 12th Session of the General Assembly was seized with this question for the third time and again adopted a unanimous resolution, this time stressing its "concern over the situation in Algeria". The resolution went further to take note of the offer of Morocco and Tunisia to put their good offices at the disposal of France and the F.L.N., and expressed the wish that *pourparlers* be entered into, with a view to finding a solution.

The Delegation of France, which had participated in the debate (but not the vote) on Algeria at the 11th and 12th Sessions of the General Assembly, chose instead to boycott all meetings of the 13th Session (Autumn, 1958), devoted to consideration of the Algerian question. However, this Session marked a significant turning point in international support and sympathy for the Algerian Revolution.

In the General Assembly, the majority in favour of the resolution came within one vote of the two-thirds majority required in the General Assembly. Among the most significant facts to emerge from the debate was the evidence that only 18 nations, out of the total United Nations membership of 82 States, supported the position of France. The very numerous abstentions, notably that of the United States (which had previously supported France), were a significant political indication of the embarrassment of France's allies, of their disavowal of her policy in Algeria, and of the increasing isolation of France.

At the 14th Session of the United Nations in December 1959, a draft resolution was introduced at the plenary meeting, stating that the General Assembly

"recognizes the right of the Algerian people to self-determination"

and

"urges the holding of pourparlers with a view to arriving at a peaceful solution on the basis of the right to selfdetermination, in accordance with the principles of the Charter of the United Nations".

In evidence of the overwhelming opinion of the Member States of the United Nations, every paragraph of this resolution received the endorsement of the Genéral Assembly



Mr. Ahmad Boumandje! (left), the Editor of the F.L.N. Arabic and French weeklies, and Mr. Muhammad Yazid, the Minister of Information in the Provisional Government of the Republic of Algeria — the two emissaries of the Provisional Government of the Republic of Algeria, who went to Paris.

In response to the invitation of the President of the French Republic formulated in his speech of 14th June 1960, the Provisional Government of the Algerian Republic in its declaration of 20th June 1960 announced the sending of a delegation by Mr. Ferhat 'Abbas to meet General de Gaulle. To this effect it sent two emissaries to the French Government to prepare this delegation's trip to France. The Provisional Government of the Algerian Republic met at Tunis on 2nd and 3rd July 1960 to examine the situation in the light of the report of its emissaries on the talks which took place at Melun, France, from 25th to 29th June.

A resolution containing the following paragraphs was adopted by the Political Committee, and recommended for adoption by the General Assembly:

"The General Assembly . . .

"Recognizing the right of the Algerian people to independence;

"Deeply concerned with the continuance of the war in Algeria;

"Considering that the present situation in Algeria constitutes a threat to international peace and security;

"Urges negotiations between the two parties concerned with a view to reaching a solution in conformity with the Charter of the United Nations."

during the paragraph-by-paragraph roll-call vote. Each paragraph received far more than the two-thirds majority required for adoption. But, in an event without precedent in the fourteen years of the United Nations' existence, the very same resolution, when voted up as a whole several minutes later, failed to receive the necessary two-thirds majority. This was made possible by a sudden switch in the vote of some countries in a desperate manoeuvre to prevent passage of any resolution.

The Algerian attitude on the problem of material assistance
With regard to the French insinuations concerning

foreign national or ideological control of Algerian nationalism, every well-informed, objective eye-witness report on this has affirmed that the Algerian Revolution is a genuine national movement with its roots and its strength coming from the people of Algeria. A common experience of servitude and humiliation under French rule, added to the basic historical and cultural heritage common to Algerians. has forged modern Algeria. This is the true source of their nationalism.

It is in this context that the attitude of the Algerians towards the problem of material aid should be understood. In fact, they can and must obtain such assistance from any nation willing to extend it, without discrimination on political or ideological grounds.

With regard to this question, on 24th January 1958, after the French had reaffirmed their refusal to negotiate, Muhammad Yazid, the Algerian Minister of Information. issued the following declaration:

"Our path is traced by the attitude of France. . . . In the pursuit of our struggle, the F.L.N. is determined to utilize all the material and financial means which may be offered to it.'

How do the Algerians envisage the free Algeria of tomorrow?

Premier Ferhat 'Abbas:

"Since its proclamation, the Provisional Government of the Algerian Republic has registered, with satisfaction, its recognition by a certain number of powers. . . . To all these nations, we declare that our Government is conscious of its responsibilities on the international level. It shall respect the principles of the Charter of the United Nations, and subscribe to the Universal Declaration of the Rights of Man. These principles will remain the lasting base of the policy of the principles will remain the lasting base of the policy of the Algerian Republic and will guide the action of our Government' (Policy Declaration made on 26th September 1958 in the name of the Provisional Government of the Algerian Republic).

Vice-Premier and Minister of External Affairs, Karim Belkacem:

"It will be a democratic and social republic, with a sovereign assembly elected by universal suffrage. Our revolution is rooted in the people. I will add to this from experience concerning my friends, my family, myself and all of us. The Algerians are a proud people . . . they will never tolerate dictatorship of any kind. When one knows the Algerian people — individualistic, non-conformist, but patriotic — he knows that they will no more accept dictatorship in the future than bow to terror today. For example, the colonialists claim that the F.L.N. rules in Algeria today only by terror. If they sincerely believe this, then it is simply that they do not know our people. . . . If it were so, we would have been wiped out long ago, and by our own people. In the future, it will be the same: our republic will be democratic or it will be overthrown by the people themselves" (Interview in L'Express, Paris, for 26th June 1958).

The so-called "benefits" of French civilization to Algeria

The "civilizing mission" of France, and the benefits which Algeria has allegedly received from the "French Presence" in Algeria since the 1830 conquest, are sometimes given as a justification for colonial rule.

Undoubtedly, there have been fringe benefits — a superstructure of modern roads, buildings, etc. But it is obvious that under colonial rule, any development undertaken is based on the interests and needs of the colonial power. Whatever benefits the indigenous people receive are an accidental side effect.

In speaking of "What France has done for Algeria", we must recall:

Modern Schools?

82 per cent of the Algerians are illiterate, as compared to none of the Europeans of Algeria (official statistics of the French Government-General for Algeria, 1954).

Modern Hospitals?

The child mortality rate in Algeria is one of the highest in the world — 284 per 1,000.

Economic Developments?

Algeria has one of the highest unemployment rates in the world: 1,000,000 permanently unemployed and 2,000,000 partially employed, out of a total population of 10,000,000. Because of living conditions the death rate of the aged is among the highest in the world.

On the other hand, 65,000 Algerians died and 125,000 were wounded fighting with the French army during World War II, to help defend France and her allies against Fascism.3 Such a sacrifice appears to be a high price to pay for the fringe benefits of "French civilization" in Algeria.

Algeria has, in the past, given great numbers of her sons to France, fighting the unending wars in which France has been involved in all parts of the world since 1939.

The position of the European minority in an independent Algeria

The "problem" of European settlers represents a problem only in the eyes of those who want to maintain their privileged position. To deny more than 9,000,000 Algerians the right to independence because of the existence of some 800,000 settlers would mean that the presence of a minority group in a country should prevent that country from exercising its sovereign rights of independence and liberty.4

The Algerian position is that the legitimate interests of the European minority will be safeguarded and respected. They will be given free choice to acquire Algerian citizenship or keep their present citizenship. Those who opt for the second choice are welcome to remain in Algeria and enjoy their full individual rights as an alien community...

In his first policy statement on 26th September 1958, Premier Ferhat 'Abbas reiterated:

"It is certain that Algeria, freed of colonialists, will have neither first nor second class citizens. The Algerian Republic will make no distinction due to race or religion among those who wish to remain Algerian. Fundamental guarantees will be given so that all citizens may participate in the total life of the nation. All legitimate interests will be respected."

To the "Europeans of Algeria", our countrymen, to all those inhabitants of Algeria who we hope will join in the building of a free Algeria, a democracy based on equality of rights and duties for all, Premier Abbas addressed a special appeal on 17th February 1960 declaring:

"Algeria is the patrimony of all. For several generations, you have called yourselves Algerians. Who denies you this title? But, in becoming your country, Algeria has not ceased to be ours. Understand and admit that, for us, Algeria is the only possible fatherland. . .

"Algeria for the Algerians, for all Algerians, whatever be their origin. This formula is not a fiction. It translates a living reality, based on a common life. . . .

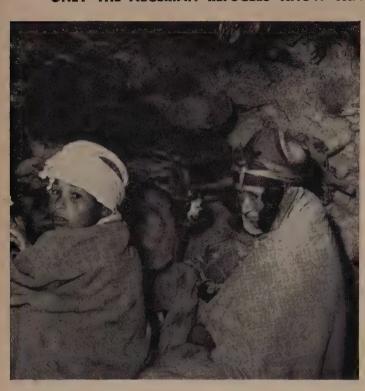
"In the Algerian Republic which we shall build together, there will be room for all. . . . We want you to participate in this construction. . . . The hour of truth has arrived for our common country. In the interest of our children, in the interest of their future, it is essential that this truth be affirmed. . . ."

The Jewish community in Algeria

A slogan traditionally employed in support of a con-

tinued colonial presence in a "protected" country is the claim that independence would lead to persecution or injustice towards the minority groups. With the emergence of Morocco and Tunisia as independent nations, the fallacy of this pretext has once again been proven. In both Morocco and Tunisia, for the first time since the French conquest, Jewish citizens play a direct role in governing their

ONLY THE ALGERIAN REFUGEES KNOW THAT THERE IS A WAR ON IN THEIR COUNTRY!





These people, destitures in their own land, are the victims of French colonialism — in the 20th century. The extent of the land-holdings acquired by the French may be seen by the following facts: by 1853, 50,000 acres were conceded to the Compagnie Génevoise; the Societé Del Habra et de la Macta received 62,000 acres, and the Compagnie Algérienne received 250,000 acres to the east of Constantine. After the Franco-Prussian war, official colonization was reintroduced. Colonists received free transportation to Algeria and free title to a farm lot and an urban lot after nine years' residence. This was mostly granted to immigrants from Alsace-Lorraine, whose homeland had gone to Germany under the Franco-Prussian war settlement. As most of the available productive land had by this time already been distributed, most of the new villages developed for the Alsatians were established on land acquired by direct confiscation from tribes in revolt. In 1871 alone, the total expropriation of such land was over six and a half million acres.

Thus, by outright seizure and the framing and interpretation of laws, the French administration made acquisition of land by Europeans either free or cheap. The great landed estates have largely escaped taxation, and are aided and protected by the system in every way. According to the figures compiled by Professor Knight, the ratio of the value of land thus acquired by Europeans and that held by Algerians is roughly 17 to 1 (Professor M. M. Knight, Middle East Journal, Washington, U.S.A., for Autumn, 1956).

Recent statistics concerning the so-called productive lands show that 25,000 European landholders possess 1,540,000 hectares, as opposed to 532,000 Algerian land-holders who possess 2,593,410 hectares (1 hectare=roughly 2.5 acres). Moreover, it is well known that the cultivation of these lands does not take into account the interests of the Algerian population, the most fertile land being devoted to vineyards for the export of wine, which Algerians do not use. The disastrous effects of this policy upon the Algerian population are shown by French statistics, which disclose that whereas the Algerians had five quintals (500 Kg) of grain per year per capita in 1830, in 1954 they had only two quintals.

Among the European population, the average standard of living is higher than that of France, the annual income of the important landlords exceeding one billion 500 million francs. This group, according to French statistics, numbers 15,000 persons. On the other hand, 73% of the rural Algerian population has a per capita income of 55 dollars per year. These amazing figures are taken from a report of the French General Delavignette (1953). According to another recent French report, the "Maspetiol Report", 78% of this income is spent on food. The Algerians, stripped of their holdings, were reduced to the status of a poverty-stricken agricultural working class, supplying a largely unemployed and terribly underpaid labour force. All European residents are employed or retired on a steady income; yet, over a million Algerians are permanently unemployed.

countries. The rights of minorities are fully protected and these groups have been integrated into the political, economic and social life of these countries.

The 150,000 persons of Jewish faith in Algeria are historically among the earliest inhabitants of the country. Some were settled there before Carthagian times; others came to Algeria four centuries ago seeking refuge from persecution. During the years of colonial rule, Jews as well as Arabs, being indigenous to Algeria, were subject to the disdain of the European colonists. During the Second World War, with pro-Vichy French elements in control in Algeria, they were subject to special discriminatory legislation, humiliations and imprisonment.

Since the beginning of the Algerian Revolution, the familiar colonial tactic of "divide and rule" has met with resounding failure in the attempt to create tensions between the two communities. Many Jewish Algerians are courageously sharing the dangers of the struggle against colonial rule, in joint action with their fellow countrymen.

The first declaration of the Algerian Provisional Government on 25th September 1958 clearly affirmed that

"the Algerian Republic will make no distinction due to race or religion".

In December 1959 the Federation of France of the Front of National Liberation issued a special pamphlet reaffirming the role of Algerian Jews

"in fact and in law, as members of the Algerian community",

and rendering homage to those who have participated in the national liberation struggle, and to the many who are now suffering in the prisons and camps of Algeria together with the Muslim compatriots.

Future relations with France

The Algerian people are not the enemy of the people of France. Their only enemy is colonialism.

However, friendship between peoples can be conceived only in mutual respect for the liberty and sovereignty of each. In this way, the new relations to be established between France and an independent Algeria will be all the more fruitful for being founded on mutual respect of the sovereignty of the two countries.

"We envisage friendly co-operation with France. However, we place this within the following context: France, on the one hand, and the 'Maghreb' — free and united — on the other. This co-operation could exist in many domains, including the economic sphere. In the Maghreb, France could have a 'place of choice' in the economic sphere if it so desired — that is, if France accepted a negotiated solution of the Algerian problem' (Muhammad Yazid, Algerian Minister of Information. Statement in El Moudjahid, official newspaper of the F.L.N. for 8th June 1959).

The question of Saharan oil development

For some time now, the discovery of oil in the Sahara has been used by France as a pretext for continuing the war. Actually, Saharan oil will be of little use to anyone until there is the re-establishment of peace in Algeria, for the exploitation and development of the Sahara can only be undertaken under conditions of military and political security. As one newspaper commented when a first symbolic shipment of oil was brought to the coast: "We wonder if the amount of oil burned by the French security forces was not more than the contents of the barrels being protected."

The Algerian Provisional Government is aware that the exploitation of a territory which France herself is incapable of developing alone, cannot be undertaken unaided by an underdeveloped, newly independent country. An international effort will be needed. An independent Algeria will seek collaboration with foreign companies and recognize the legitimate interest of these companies. But one point is beyond question: only a free and independent Algerian Government will have the right to make such agreements.

This was clearly stated by the F.L.N. in October 1957:

"Algeria will never be involved as a result of treaties, accords, conventions or other engagements which France has or will make in her name."

And on 27th January 1959 it was reaffirmed that:

"Our people and our Government are not bound by agreements concluded with our enemy in time of war, and consider them as an act of hostility with regard to the Algerian people."

What is the Algerian Army of National Liberation (A.L.N.)?

The war in Algeria has been largely an "unknown war", reported to the outside world by brief battle communiqués, communiqués issued by French sources and subject to the rigid press censorship imposed by French military and administrative authorities.

However, several leading American and European journalists have gone "behind the lines" as war correspondents accredited to the A.L.N., and have published the only eye-witness reports on the war. To explain "What is the A.L.N.?", we refer you now to several of these journalists — men and women who risked great danger by entering a war-torn land in search of the answer:

Thomas Hodgkin, *The Manchester Guardian*, England, 31st July 1957:

"The Algerian National Army is now an efficient, disciplined force, with a unified command and strategy."

Lee McCardell, The Baltimore Sun, 7th September 1957:

"Any doubts remaining in my mind as to whether the Algerian soldiers in the mountain camp belonged to an organized, disciplined army were resolved on the afternoon when the troops marched to attack the French."

Arnold Beichman, Newsweek, 29th July 1957:

"From what I saw, it had discipline, manpower, weapons, command and spirit."

Michael James, The New York Times, 24th September 1958:

"To cover the campaign this reporter was attached to the Third Battalion of the East Base Command. . . . At dawn yesterday the 600-man battalion, marching in a disciplined formation of three columns, left the mountains of Tunisia for the mountains of Algeria . . . the Marines could do no better."

On 6th June 1959, the New Statesman (London) published a pictorial report on the Algerian war, with the following introduction:

"These exclusive photographs, taken by a young American who recently spent five months with the National Liberation Army (A.L.N.), illustrate the extent to which the Algerians are now a well-equipped and disciplined fighting force."

The striking impression made on all the correspondents was that the Army of National Liberation is a well-organized, well-disciplined group, with well-defined lines of

responsibility. Starting in 1954, as a force of 3,000 men, by 1958 the A.L.N. had grown to number 130,000 troops. The army has no recruiting problems.

The French Government refuses to recognize the Geneva Conventions of 1949 (to which France is a signatory), as applicable to the war in Algeria. These Conventions were the result of an international effort to reduce, in so far as possible, the atrocities of war. As defined in the Conventions, a "regular" army must have the following qualifications: it must be a disciplined group, bearing visible weapons, and with a distinguishing uniform. The A.L.N. meets all these requirements.

Algerian soldiers captured by the French forces are refused military justice, and are considered as common criminals in direct violation of the terms of the Geneva Conventions. Moreover, according to the testimony of French veterans of the Algerian war, Algerian soldiers who are taken prisoner during combat are frequently summarily executed in the field.

Despite these facts, the A.L.N. has announced its complete adherence to the terms of the Conventions, and French soldiers recently released by the A.L.N. have freely and publicly testified to the correct treatment which they received as prisoners of war.

The question of "terrorism"

The fundamental misconception on this point stems from one essential fact: many people forget that there is a war in Algeria. In view of the realities of the means at the disposal of Algerians, sabotage and guerilla warfare constitute a part of their military tactics. For example, the Algerian nationalist attacks in France during the summer, 1958, labelled "terrorism" by some, were in fact organized commando attacks limited to strategic objectives in France: oil refineries, munition plants and police stations — the backbone of the French military and economic war machinery.

This appears to be also a question of semantics: trained commando units and underground leaders are "resistance heroes" and patriots, or "terrorists", according to one's point of view.

As a few examples of this, we may mention the sabotage units which existed during the American War of Independence, the Irish underground organization, and the French resistance movement during World War II.

As for the attacks by Algerians upon Algerian collaborators, it may be recalled that during the German occupation the French resistance movement killed an estimated 40,000 Frenchmen, whose betrayal endangered the future of freedom in France (*Le Monde*, Paris, for 28th March 1959).

Let us hasten to add that we do not attempt to justify the tragic facts of war — but to explain them.

However, we cannot conceive the strange attitude of those who express horror at the use of a home-made bomb, and remain silent at the mass killing of innocent civilians, by the more anonymous and efficient methods of modern technical warfare, and "scientific" torture.

For the French army in Algeria, the "enemy" includes the entire civilian population. Their "mission" is to terrorize these helpless men, women and children, and extract information from them by any means. Thus, the return to torture, which is no longer denied by French officers, but "justified" on the grounds of its "utility and efficiency". During the course of the five year war, hundreds

of thousands of Algerian civilians have been killed, have disappeared, or have been badly injured, through massive French bombardments and reprisals, and well over a million and a half Algerians⁵ have become "displaced persons", forcibly resettled by the army in camps where they now face the menace of famine.

1958: "The Peace of the Brave"

After the creation of the Provisional Government of the Algerian Republic, its first policy declaration on 26th September 1958 declared: "The Provisional Government of the Algerian Republic is ready to begin negotiations. To achieve this, it is ready at any moment to meet with representatives of the French Government."

Shortly after this, at a news conference in Paris on 23rd October 1958, General de Gaulle, President of the Fifth French Republic, was asked: "What is your government's attitude toward recent overtures of peace made by the Algerian Front of National Liberation?"

In answering, General de Gaulle called for the "external organization . . . to come and settle with the authority the end of hostilities". Et was an "offer" of unconditional surrender. General de Gaulle was only willing to discuss the procedure for a military capitulation. To obtain what he termed "the peace of the brave", he asked the Algerians to use "the old warrior's procedure . . . a white flag".

The Algerian's rejection of this "offer" was in no way a rejection of negotiations with the French Government. General de Gaulle's "offer" of 23rd October 1959 was itself a rejection of such talks.

As the Fourteenth Session of the General Assembly opened in September 1959, the prospects for peace in Algeria were dependent upon a change in the attitude of France.

1959: Self-determination

On 16th September 1959, abandoning the myth of "French Algeria", General de Gaulle finally recognized the right of the Algerian people to self-determination.

In his statement,⁷ President de Gaulle declared that the future of Algeria would be settled by elections to take place within four years after the country was "pacified", or as he defined this: "once a situation has been established whereby loss of life, be it in ambush or isolated attempts, will not exceed two hundred a year". Algeria would then choose either independence ("secession"), integration with France, or local autonomy in close association with France. The possibility of the partition of Algeria along ethnic, racial and religious lines was also evoked.

After 130 years of colonial rule, the past five years of struggle have brought about official recognition by France of the right of the Algerian people to self-determination.

The declaration of the Provisional Government of the Algerian Republic on 28th September 1959, accepting self-determination as the basis for a peaceful settlement, affirmed:

"The right of peoples to self-determination, as inscribed in the proclamation of the Front of National Liberation of 1st November 1954, has always been a fundamental objective of the Algerian Revolution. It constitutes a peaceful and democratic means for the Algerian people to achieve national independence.

"... it is evident that the recourse to universal suffrage

cannot take place without the return of peace.

"The 'pacification', that is, the war which becomes more and more murderous, cannot restore peace in Algeria.

"The free choice of the Algerian people cannot be exercised under the pressure of an occupation army of more than a half-million soldiers and almost as many gendarmes, policemen and militiamen. It cannot be exercised under the pressure of aeroplanes, tanks and cannons, under the pressure of an administrative structure whose tradition of electoral frauds is

"This free choice cannot be fully accomplished when more than one-fourth of the population is held in prisons, camps, or forced into exile.

"All these are problems which call for discussion.

"Recognized at this time by many States, the Provisional Government of the Algerian Republic is the trustee and the guarantor of the interests of the Algerian people until this people shall freely pronounce itself. It directs and controls the resistance of the Algerian people and the liberating struggle of the Army of National Liberation. Thus, there can be a return of peace only with its accord. This can be immediate."

In this statement, the Provisional Government of the Algerian Republic also pointed out the danger which any attempt at partition would constitute, explaining: "An attempt of this nature, far from contributing to the solution of the Algerian problem, would only aggravate it and would constitute a permanent threat to international peace and security.'

In a communiqué issued on 20th November 1959, the Provisional Government of the Algerian Republic, anxious to hasten the solution of the Algerian problem, announced its decision to entrust five of its leaders (Ait-Ahmed, Ben Bella, Bitat, Boudiaf and Khider) with the mission of starting pourparlers with the French Government "in order to discuss the conditions and guarantees for the application of selfdetermination".

General de Gaulle rejected this proposal for talks the very same day it was announced, and maintained that only the military conditions of a cease-fire could be subject to discussion.

The Algerian and the French positions on negotiations

On 29th January 1960, General de Gaulle alleged that the Front of National Liberation insisted on discussing the "political future of Algeria" before it would lay down its

On the contrary, since the right of the Algerian people to self-determination was recognized, the Provisional Government of the Algerian Republic has never asked for prior negotiations on the future status of Algeria. It has made it clear that:

"... the political future of Algeria will result exclusively from a free consultation of the Algerian people ..." (Declaration of the Algerian Delegation on 4th December 1959 — United Nations, New York).

"... in order to give this procedure (self-determination) an indispensable character of sincerity and loyalty, it was necessary to discuss it. In order to do this we asked for the immediate opening of pourparlers on the conditions and guarantees of its application. Because a principle is one thing and its application is another.

"Thus it is not a question of negotiations on the future of Algeria. This future will be what the Algerian people want it to be" (Declaration of Premier 'Abbas, 29th February 1960).

The past history of relations between France and Algeria is paved with broken promises and "élections á l'Algérienne" Since September 1959, the most responsible French authorities have issued a series of declarations and messages designed to remove all meaning from self-determination and to assure its eventual application by the French army and administration. The uprising of French settlers in January 1960, with the support of elements in the French army, was an attempt to repudiate the recognition of Algeria's right to

self-determination. And, several days later, General de Gaulle himself assured the French army: "When the time comes for the consultation, you will have to guarantee its complete and sincere freedom."8 In effect, this would subordinate the free choice of a people to the goodwill of an army of occupation.

For these reasons, the Algerians have asked for pourparlers to establish the guarantees which will assure the fairness of the consultation and the indisputable character of its results.

Until now, the French Government has refused to enter into such pourparlers.

What are the prospects for peace?

Months have passed since both parties agreed on the principle of self-determination as the basis for a peaceful settlement, but the war still continues.

On 29th February 1960, a renewed appeal for talks to bring about an immediate end to the war in Algeria was made by Premier 'Abbas:

"... A democratic procedure, self-determination is indeed capable of solving the Algerian problem once for all.

. If self-determination is a means admitted without reservations, there is no reason to oppose discussions of the guarantees necessary for its application. . . When agreement on the object of these negotiations has been reached, it is clear that questions of procedure become secondary.

"... Since, as of now, peace is possible on the basis of free choice, no obstacle should remain insurmountable."

During a special visit to the units of the French occupation army in Algeria in March 1960, General de Gaulle stressed the following points:9

"1. The Algerian problem will not be settled for a long time to come.

"2. The condition for this settlement is the definitive victory of the French army.

"3. The Algerians will freely decide their fate, but France must remain in Algeria."

The mass circulation French newspaper, France Soir, Paris, commented on 5th March 1960:

"At Paris, this news was generally received with dismay in those circles favourable to a peaceful solution of the Algerian problem, and with great satisfaction by the extremists. . . . The army demonstrated its joy.'

On 7th March, a statement issued by the French Ministry of Information, on behalf of General de Gaulle, declared:

"General de Gaulle holds that the possibility of a majority vote for secession (independence) is excluded.

However, in the event of such a choice, the menace of partition, that is, the balkanization of Algeria, was raised.

. . while visiting the officers and soldiers of the French Expeditionary Corps in Algeria, General de Gaulle has made declarations which need no interpretation. . . . In brief, the French Head of State has closed the door to negotiations and to peace.

"... From the recent declarations of General de Gaulle, it is clear that the French Government fears the popular verdict. This is why it has removed the substance from self-determination and is trying to revive the illusion of a military solution.

"... The perspectives of peace in Algeria appear remote. As of now, the responsibility for the pursuit of the war is established. The world has already taken note of this.

"As for us, the Algerian people and government, we will pursue the war of national liberation until the realization of our

"Colonialism leaves us no other alternative" (Declaration of the Provisional Government of the Algerian Republic, Tunis,

on 14th March 1960).

However, peace could be immediate if the French Government accepted the offer of the Provisional Government of the Algerian Republic to enter into pourparlers to discuss the conditions of a cease-fire and the safeguards for a faithful application of self-determination in Algeria.

The restoration of peace can never be achieved by the

continuation of "pacification".

If the French Government refuses this opportunity to stop the bloodshed in Algeria (the opportunity created by French and Algerian agreement to reach a peaceful settlement on the basis of the principle of self-determination), it alone will bear the responsibility for the continuation of the war in Algeria and its repercussions.

On the other hand, a just and fair peace would open tremendous new possibilities of friendship, co-operation and economic advancement both for Algeria and for France.

The dangers of the prolongation of the war

What is the cost of prolonged war?

The cost in terms of human lives is incalculable.

Economically, the war is ruinous for the French economy, condemning it to stagnation and the recurrent risk of bankruptcy.

The menace of another "coup" by the ultras and the army (to complete their attempt of 13th May 1958, and the insurrection of European settlers in January 1960) weighs heavily upon the future of democracy in France.

But the country whose resources and land are ravaged

and destroyed by the war is Algeria.

For North Africa as a whole, there is the constant danger of the extension of the war to Morocco and Tunisia. And no long-range economic development is possible so long as the war continues.

The longer a solution is delayed, the smaller become the prospects of France not only in Algeria, but also through-

out the continent of Africa.

And continued Western support to French colonialism in Algeria can only lead to the total collapse of the Western and American position and prestige in Asia and Africa—the "uncommitted areas" of the world.

Algeria — its future in the world community

In the vast movement of emancipation which characterizes the world we live in today, the Algerian fight for independence stands as a symbol whose impact goes far beyond the borders of Algeria and France. The future spiritual and political position of the West throughout the continents of Asia and Africa will to a large extent be influenced by the manner in which this colonial conflict is settled.

Surely the continuation of a colonial war which menaces the existence of democracy in France itself can be neither in the true interest of France, nor of the United States.

Some day the French will have to face the truths they have so long avoided. They cannot offer Algeria self-determination and at the same time ensure that it remains a French dependency. They cannot give the Algerian people a free choice on the condition that they choose to be French. They cannot fight the Algerian rebels and negotiate with them. They cannot support torture and repression in Algeria and hope to keep freedom and democracy in France.

With unshakable confidence, the Algerian people are now building the foundation for the future day when a free and independent Algeria takes its rightful place among the nations of the world.

Basic facts of the war in Algeria

The strength of the opposing forces

The Algerian Army of National Liberation: 130,000 men.

French forces: 500,000 soldiers; 10 two-thirds of the French Air Force; one half of the French Navy. In addition to the professional soldiers, France is employing the police force, special security units (C.R.S.) and civilian militia. 11

The human cost of the war Casualties

Military: According to official French sources, by 1st November 1959, a total of 13,000 French soldiers were killed in the Algerian conflict, 12 and 145,000 Algerian soldiers. In effect, Algerian casualties are estimated by the French at more than 100 a day.

Civilian: More than 1,500,000 Algerian "displaced persons" have been created by their enforced resettlement in Centres organized by the French

100,000 Algerians are held in military internment centres, transit and interrogation centres, detention

camps and prisons.

More than 300,000 Algerian men, women and children are refugees in neighbouring Morocco and Tunisia.

The financial cost of the war

The cost of the war to France is admitted to be more than three million dollars per day.

French political stability

Since the outbreak of the war, France has had seven Governments, two Republics and two Constitutions.

The use of torture and other excesses by the French Army and Police

Universally condemned by world statesmen, and by certain eminent Frenchmen, these practices nevertheless continue. In April 1959, thirty-five French Roman Catholic priests serving with the French Army in Algeria added their voices to the other protests, by formally condemning the use of torture and the summary executions of civilian and military prisoners. The priests also observed that these practices were having "grave consequences" on the moral values of young Frenchmen.

On 28th January 1958, the French Government dissolved the Algerian Student Union (U.G.E.M.A.) for its support and solidarity with the F.L.N. Many, including the Secretary-General of the U.G.E.M.A., were imprisoned. A small book, La Gangrène, describing the use of torture and inhuman treatment administered to Algerians in prisons in France was published in June 1959. It was written by seven Algerians, mostly students, and describes their own experiences. La Gangrène, which showed too clearly that "The gangrene of torture has travelled from Algiers to Paris", was immediately seized and declared illegal by the French authorities.

The most recent documentation was contained in a secret report submitted to the French Government in January 1960 by the International Committee of the Red Cross. The authenticity of the comprehensive summary of this report, published in *Le Monde*, Paris, for 5th January 1960, was confirmed by the International Committee of the Red Cross.

International repercussions

Action by the United Nations

The Algerian question has been inscribed on the agenda of the United Nations General Assembly five times.

Two resolutions have been unanimously adopted by the

General Assembly.

At the 13th Session (Autumn 1958), France was able to secure the support of only 18 nations out of a total of 82.

At the 14th Session (Autumn 1959), it was only by a desperate last-minute manoeuvre that France succeeded in blocking the passage of a resolution which had already been approved by the General Assembly when voted upon paragraph-by-paragraph. The strange vote on the same resolution, voted upon as a whole, several minutes later, was an event without precedent in the fourteen years of the United Nations' existence.

French violation of International Law

22nd October 1956: Five Algerian leaders were kidnapped while en route to a peace conference in Tunis, aboard a Moroccan plane.

8th February 1958: French planes bombed the

Tunisian village of Sakiet Sidi Youssef.

Continued French seizures of foreign vessels on the high seas, including "The Athos", "The Slovenija" and "The Lidice'

Violation of the Geneva Conventions of 1949, including the Convention on Treatment of Prisoners of

(In contrast, the first official decree of the Provisional Government of the Algerian Republic, on 3rd October 1958, was a humanitarian gesture, in accord with the principle of the Geneva Conventions. It announced the unconditional liberation of certain French soldiers held prisoner by the Algerian Army of National Liberation. This has been followed by the liberation of scores of other prisoners, through the intermediary of the International Red Cross. On 11th April 1960, an official communiqué of the Algerian Provisional Government announced its decision to ratify the Geneva Conventions.)

Steps toward Algerian independence

1st November 1954: The Algerian Front of National Liberation was created, and the Revolution was begun.

June 1956: The General Union of Algerian Workers (U.G.T.A.) was formally admitted to membership in the International Confederation of Free Trade Unions (I.C.F.T.U.).

January 1957: An eight-day nation-wide strike was

held in Algeria, in solidarity with the F.L.N. 19th September 1958: The Provisional Government of the Algerian Republic was created.

Algerian participation in International Conferences

18th-24th April 1955: The Bandung Conference of

Afro-Asian States.

26th December 1957: The Afro-Asian Solidarity

Conference (Cairo).

26th April 1958: The Accra Conference of Independent African States.

27th-30th April 1958: The Tangier Conference

(Morocco, Algeria and Tunisia).

9th December 1958: The All-African People's Conference (Accra).

4th August 1959: The Monrovia Conference of

African States (Liberia).

14th June 1960: The Addis Ababa Conference of African States (Ethiopia).

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2 The Maghreb, an Arabic word meaning the West, connoting the geographic entity which includes the three North African States:

Morocco, Algeria and Tunisia.
Yet on 8th May 1945, V-E Day, a peaceful demonstration by Algerians in the city of Sétif was savagely repressed by the French Army. Within three days, 45,000 civilians were killed.

French Army. Within three days, 45,000 civilians were killed. The population of Algeria, as presented in a recent survey, Tableaux de l'Economie Algérienne, 1958, issued by the Délégation Générale du Gouvernement Français en Algérie: The number of non-Muslims, 1,033,000. In this total are included the 150,000 Algerian Jews and the Europeans not of French nationality (estimated at 59,000 by the official French census of 1954, as revised in 1956). The 1958 survey cites 850,000 as the total number of Europeans of French citizenship living in Algeria. Although exact estimates vary, all the authoritative studies consider that, of these 850,000, the majority are not of French origin. They are immigrants of diverse origin, particularly Spanish, Italian and Maltese.

5 Le Monde, Paris, for 5th February 1960.

Le Monde, Paris, for 5th February 1960.
The New York Times for 24th October 1958.
The New York Times for 17th September 1959.
Declaration of General de Gaulle for 29th January 1960.
Agence France Presse for 4th March 1960.

This includes most of the French divisions consigned for N.A.T.O. Following the uprising of the European settlers on 24th January 1960, the civilian militia (territorial units) was dissolved. However, as reservists in the French Army, the members of the territorial units were immediately incorporated in the various

units of the French Army in Algeria.

12 Military experts consider that in conventional warfare operations, a conservative estimate would be seven men wounded or missing for each soldier killed. On this basis, we can estimate the global total of French casualties at 100,000, as a minimum. Algerian casualties are estimated at well over 600,000. More-over, the figures shown are quoted from official French com-muniqués and are probaby underestimated. On 27th February 1960, French military headquarters in Algiers announced that such military communiqués, presenting the overall casualties from military operations throughout Algeria, would no longer be made public (Le Monde, Paris, for 28th-29th February 1960).

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Abdul 'Aziz Shora, Esq., Editor, "Roshni", Srinagar, Kashmir. Annual Subscription Rs. 16/12, post free; single copies Rs. 1/11.

A BRIEF SURVEY OF ECONOMIC AND CULTURAL DEVELOPMENTS IN IRAN

Land distribution campaign started by the Shahanshah in 1950

Per capita income in Iran, £45

In the quarterly organ of the Iran Society, *Indo-Iranica*, Calcutta, India, for June 1960, Vol. 13, No. 2, there appears a survey of the political and economic developments in Iran. The following extracts taken from it will be of interest to our readers.

King Husain visits Iran

Early in April, King Husain of Jordan paid an official visit to Iran and was received with great enthusiasm by the people. Addressing a joint session of both Houses of Parliament at the Senate Building on 5th April 1960, King Hussain said:

"The security of peace, justice and freedom and the attainment of the dignity of human rights can only be achieved in the unity of brotherhood under the banner of Islam."

The King stated that Islamic nations were now being drawn closer to the realization of their long-cherished desire to form a common front against the forces of suppression, cruelty and totalitarianism.

"Islam advocates brotherhood and love of humanity. It does not dictate force or compulsion. On the contrary it calls for mutual consultations, negotiations and co-operation.

for mutual consultations, negotiations and co-operation.

"The principles of Islam, and the strict adherence thereto, were the answer to all cruelty, injustice and the disruptive forces in the world today."

Land distribution in Iran

1,500 peasant families receive land

Title deeds creating 1,500 small landholders in the northern regions of Iran were distributed by His Imperial Majesty the Shahanshah at a ceremony held at the Marble Palace on 7th February 1960. The lands distributed comprise 10 villages of the Crown Estates situated in Shahi, Amol, Babol and Sari.

An informed source from the Development Bank stated that with the distribution of the 10 villages only 8 more villages belonging to the Crown Estates will remain for distribution in the northern region.

Thereafter work for the distribution of the Crown Estates in the western areas of Iran will commence.

A land distribution campaign has been going on in Iran since 1950. The idea was first conceived by the late Reza Shah the Great who, twenty years earlier, had launched, on an experimental basis, the first-ever programme of distributing agricultural holdings. This venture, however, did not produce the desired result and died a premature death, mainly owing to the fact that the recipients were mostly herdsmen and flock-keepers who led a nomadic life and were not easily susceptible to settled life or to the arduous pursuits of tilling and enriching the land. Consequently the



His Imperial Majesty the Shahanshah of Iran, who has distributed the major portion of Crown lands. The process of distribution is likely to be completed by 1961.

Under this scheme, up till now some 25,000 persons have become owners of land.

land, which practically lay fallow, was gradually regained by the Government. This land, which lay in Seistan, Khouzistan, Central Zone and Dashte-Moghan (Azerbaijan), had been divided into 36 thousand metre plots which have been placed at the disposal of the peasants free of charge. The basic and the fundamental idea behind this beneficent move was imbibed and initiated by the Shahanshah after the Second World War.

The creation of the Development Bank for the distribution of Crown lands

The Shahanshah ordered in 1950 that the bank called the "Development Bank" be established. This bank was entrusted with the responsibility of the distribution of Crown lands. The Decree issued on this occasion clarified that the The distribution of land is preceded by aerial and ground survey, after which necessary statistics regarding men, cattle and the produce are prepared. This is followed by determination of units or holdings and then comes the eventual distribution by the drawing of lots.

The land is given on a 25-year lease basis. The Shahanshah remits 20 per cent of the value of the land to the peasants and the rest is realized within a period of 25 years. No instalment exceeds £12-10-0 per annum, the minimum being £2-5-0, and in any case it must be less than



The entrance to the grounds of the University of Teheran, Iran, and the Faculty of Law

Crown land would be distributed amongst the peasants and that the sale proceeds would be utilized in setting up industrial and productive resources and benefit societies for peasants like the village co-operative societies, and that the sources of production, in their own town, would constitute a Trust, whose income would be devoted to charitable purposes.

According to this Decree, the Development Bank keeps on discharging the office of the previous owner of the land until the peasants themselves are capable of doing so.

Actually speaking, each and every village in the Pahlavi Estate gets the benefit of a co-operative society prior to land distribution. Immediately after transfer of land to the peasants, the co-operatives take over the village work and hasten to provide seed, fertilizers, etc. In Crown estates there live altogether 49,000 families, consisting of some 300,000 people. The cultivable land within the estate comprises 53,000 hectares. Apart from this figure 270,000 hectares of land can be made cultivable by introducing the irrigational systems.

one-third of the annual dues paid by the peasant to the previous owner. Moreover, the payment of instalments starts from the second year, and on receipt by the bank of development schemes. The Shahanshah does not derive any material gain and even the special interest accruing to the Bank of Development goes to the charitable purposes. Statistics collected from the already distributed land reveal that the income of the peasants has registered approximately a fourfold increase. Their standard of living has gone up and in several cases it touches that of the middle-class gentry. Today, they have such amenities as radio, etc., and their household belongings are valued at more or less £700, whereas their standard of living previously was very low and their emoluments worth a trifle.

So far the major portion of the Crown lands has been distributed and the process of distribution is likely to be completed by 1961. Recently 1,200 men and women received their deeds of ownership at the hands of Their Imperial Majesties the Shahanshah and Queen Farah, which means that 25,000 persons have become owners of land.



An old Irani peasant is receiving from the gracious hands of His Imperial Majesty the Shah the title-deed to a piece of land which formerly belonged to the Imperial Estate.

The Shah has parcelled out the land left to him by his father among his tenants. Till now he has given away about £30,000,000 worth of landed property.

Side by side with the distribution of Crown land, the Government, too, has embarked upon the venture set by the Development Bank. The Government of Iran is one of the biggest landowners of the country, possessing 2,109 large villages which when distributed will make hundreds of thousands of peasants land-holders. One of the greatest developments, however, taking place viz-à-viz of land in Iran is that a ceiling has been put on bigger land-holdings. No landlord in Iran will be allowed to possess more than 300 acres of irrigated and 600 acres of non-irrigated land. All extra holdings must be sold away to the peasants on long-term lease. In view of the steps taken in the direction of the setting up of co-operative societies, it is expected that distribution of private lands will also be achieved expeditiously and successfully. The Government has allocated a sum of nearly £25,000,000 for this purpose, which is at the moment lying with the Agricultural Bank of Iran. This credit is gradually loaned away to the village co-operative societies so that long-term small and moderate loans be granted to the peasants.

Currently the Agricultural Bank is engaged in multiplying the number of village co-operatives, which has already gone up by 300 during the year 1959-60.

Iranian oil operating companies

Total production, January through December, 1959, 44,677,000 tons.

Total production, January through December, 1958, 39,800,000 tons.

Refining statistics

Total throughput, January through December, 1959, 15,442,000 tons.

Total throughput, January through December, 1958, 14,900,000 tons.

Exploration

Geological parties completed work in the Buzpar-Bushgan area south of Kazerun and on structures in the Bandar Lengeh area. They are now working in the Seh Qanat area east of Gachsaran, and the Kuh-Safid area in Dashestan.

The programme of the land gravity survey was completed. Preparations for the marine gravity survey are under way. A topographic survey party, with helicopter support, started activities in the Gachsaran area. Similar work continues in the Ahwaz, Abadan and Bandar Mashur areas.

Testing of Binak Well No. 1 continued and Ahwaz Well No. 6 was opened for long-term testing purposes, and the crude oil was delivered to the refinery.

At test well Kuh-i-Mund Well No. 2, the lower portion of the hole is being redrilled because of mechanical difficulties.

Preparations for drilling the Suru Well near Bandar Abbas have started. As the equipment will be brought in by ship, a jetty is under construction at Birkeh Beach. The road to the location and foundation work on the site itself are progressing according to schedule. Unloading of the equipment has already started.

Development

Agha Jari Well No. 57, which was spudded in August 1959 was completed as a producer well in the second half of December. Capacity of the well is estimated at about 30,000 barrels per day.

Drilling is steadily going on at Gachsaran Wells No. 25, 26 and 27, and at Agha Jari Well No. 58.

New installation

It was announced by the Board of Directors of the refining company that a major addition to the facilities at Abadan refinery will be made by the construction of a catalytic reformer with a capacity of 20,000 barrels per day. The new plant will produce high octane components essential for the manufacture of premier quality motor gasolines. This addition to the refinery installations will ensure that the refinery's competitive position in the world market will be maintained as octane demands increase. It is estimated that the expenditure for this project will amount to about £50,000, and will be an addition to the 1960 Capital Budget. The design and construction are expected to take two years.

Processing

The Catalytic Cracking Unit, which was shut down on 24th October 1959, was put on stream again on 24th December. In these two months, normal maintenance work was performed and two major changes made. Both the regenerator and the reactor cyclone separators were replaced with modern multi-stage type cyclone equipment. Staff and labour are commended on their performance, working in shifts 24 hours a day.

As from 1st January 1960, a new and improved quality of kerosene, made to the National Iranian Oil Company's specification, began to be delivered to the N.I.O.C. for the

Iranian market.

Refinery operations

On 31st December, at 24.00 hours, a new crude metering installation was put into operation. This installation, the most up-to-date in design, guarantees a very high accuracy in metering the crude oil flowing into Abadan refinery at a rate of over 30,000 barrels per day.

Per capita income in Iran

Statistics compiled by the Bank Melli in Iran show that the *per capita* income in Iran is over 9,000 rials (10 rials=1 shilling). This figure exceeds the \$120 determined by the United Nations mission.

The figures furnished by the Bank Melli are based on information collected from 32 towns, the reports of which run into 150 pages. Detailed information in every respect has been collected.

61 per cent of Iranians own houses

According to the Census Department, 61 per cent of Iranians live in their own houses. Approximately 18.9 per cent of Iranian families live in houses which they have rented. Another 16.7 per cent do not own a house but do

not pay rent for the place they live in.

One third (32.7 per cent) of families live in housing units made of mud. A little over 32.2 per cent live in houses made of a combination of oven-dried and sun-dried brick. About 9.9 per cent have houses in which they have used only sun-dried brick. Only 8.6 per cent of Iranian families live in houses which are entirely made of oven-cooked brick and the rest (16.6 per cent) live in housing units made of other materials such as stone, wood, canvas, mat, and so on.

58 per cent of Iranians are farmers

Of all Iranian males over 10 years of age, 83.9 per cent could be considered economically active. Among these only 2.4 per cent are looking for a job. The rest are already employed. The number of men who declared to be students

reached 499,000 in the last census. More than half a million Iranian males are considered as economically inactive. Those who live on the interest of their money or live on the money they receive as rent and also the retired employees, children and beggars, are in this group.

Housewives

Among women older than 10 years, 79.5 per cent are housewives (4,964,000); 186,000 are students and 516,000 of them are among the inactive group. Only 2,300 women are looking for positions.

Employment

Among 5,330,000 employed men, 57 per cent are farmers, 14.4 per cent are active in industry and production, 7.1 per cent are engaged in sales, 6.9 per cent in services and the remaining 14.6 per cent are engaged in personal, technical, vocational, official, mining, transportation, store-keeping and various other activities.

Most women who work are industrially employed (44.2 per cent). Agricultural employees follow the above group (23.5 per cent). Almost 21 per cent are active in services and the remainder work in offices, mines, sales departments and excavating and transport organizations.

The nature of employment

Of all Iranians who are older than 10 years, 41 per cent work for themselves, having no labour in their employ. Those who receive wages and work for private business men comprise 38.1 per cent of the working group. Around 10.3 per cent of men work for their families without receiving payment. Those working for the Government comprise 7.7 per cent of the group. Close to 1.2 per cent have employed one or two people to help them in their work. The percentage of those who did not declare their positions was 1.9.

How Iranians spend their money

The Bank Melli has initiated an important step towards establishing up-to-date standards for the present cost of living. The social and economic position of Iran will be analysed scientifically after the above steps are taken.

The Iranian year 1315 (1936) has for the past been considered as the standard year in Iran and every aspect of Iranian life has been compared with the situation then. The new calculations will dispose of the old standards and establish modern ones referring to the year 1337 or 1338 (1958 or 1959).

The preliminary investigations show that the cost of living quarters has risen more than anything else since 1936,

an increase out of proportion to all other rises.

In 1936 an individual had to spend one-fifth of his income to provide living quarters for his family. Today the same person spends one-third of his income for the same purpose (the present data are not conclusive as yet).

Recent studies have shown that people of today spend

more on amusements, trips and hygiene.

Among 3,600 families in 32 cities who have responded to the Bank's inquiries, 3,400 of their answers have been considered as reliable and useful.

Bank Melli started its investigations twenty months ago. A number of specialists were first trained under the supervision of American experts to obtain the necessary data. Questionaires were then prepared and sent to 3,600 families in 32 cities in Iran. Among these cities 12 had populations of 5,000 to 50,000, another 10 had populations of 50,000 to

100,000. The populations of the remaining 10 cities were over 100,000.

In addition to the expenditures for food, clothing, living quarters, electricity and fuel three other major expenditures have been made by people during the past few years and especially in larger cities and towns. These are the expenditures on trips, amusements and hygiene.

The elements considered in 1936 have also been subject to great changes. The cost of living quarters, as mentioned before, is one of those elements which have been subject to a rise from one-fifth to one-third, and in many places to

40 per cent.

The calculations will continue for six more months changing the standards from that of the year 1936 to that of 1958 or 1959.

Education and Culture

Well-known Iranian poet passes away

'Ali Esfandiari, better known as "Nima Yushij", the founder of modern Iranian poetry, died on 6th January at the age of 64. A master of Iranian verse and a scholar of Islamic history and philosophy, Nima created a "new" style in Iranian poetry, which made him famous throughout the country.

Born in Mazandaran, Nima was taught to read and write by the "mullahs" of his village. From boyhood he revealed his natural talent in composing verses. His revolutionary style and unusual compositions first came to the attention of the general public through irregular publications of his

works.

Later, Nima's compositions were being published regularly by a local magazine. He has also composed poetry

in the local dialect of his province.

The "new" style created by Nima has proved a source of instructions to numerous Iranian writers and poets with the result that a group of his ardent admirers have styled themselves the "Nima School".

Technical Institute inaugurated by the Shah

His Imperial Majesty the Shah on 10th February inaugurated the Teheran's Modern Institute of Technology, an institution which trains teachers for secondary vocational industrial schools.

Located in the Alborz College campus, the new institute is composed of several modern buildings with all the equip-

ment required for an up-to-date teachers' college.

The Institute was established through the co-operation of several organizations. The United States Operations Mission (Point 4) has contributed the necessary machinery and equipment at an overall cost of 1,250,000 dollars. Point 4 also has made available to the Institute four teacheradvisers. A fifth American teacher will arrive shortly to join the faculty.

The UNESCO has contributed technical assistance in planning the Institution and the Plan Organization has

provided the buildings.

After successfully completing the required four-year course, graduates will receive the Master's degree, Engineer in Vocational Education.

More people read and write in Teheran

There are more people who can read and write Farisi in Teheran than in any other city in Iran according to the latest census. Almost 50 per cent of men and 20 per cent of women over 10 years of age in Teheran can read and

write Farisi. Esfahan is second in having the highest number of educated men.

The census conducted four years ago showed that there were one million and nine hundred thousand people over 10 years of age in Iran who had received education to various standards. These comprised 14.9 per cent of the total population in Iran. Among these 1.5 million held official certificates and diplomas, the range of their education varying from the elementary school certificate to university degree. Nearly 700,000 of them were still studying at the time of the census. The statistics of two years ago showed that the number of students alone was 1.9 million which is quite promising as far as the expansion of education is concerned.

The expansion of education is considerably higher among men than among women. The results of the nationwide census testifies to that effect. That census showed that 22.5 per cent of men and 7.3 per cent of women over 10 years of age were less educated.

About 400,000 people had received then certificates from private educational organizations and the rest held diplomas and class certificates issued by the Ministry of Education.

Fars and Gilan women

A relative comparison between the number of educated people in each ostan showed that Isfahan and Fars were second and third after Teheran but Fars and Gilan rated second and third when the number of educated women alone was considered.

The following chart shows the number of educated

people over 10 years of age in Iran:

Se	$x \in$. Can	read	and write	Can only read	Total
Men	and	women	1010.0	1,910,636	197,836	12,784,037
Men		2		1,453,677	139,180	6,542,185
Wome	n		•••	456,959	58,656	6,241,852
	Sex		Ca	ın neither re	ead nor write	Undeclared
Men a	and	women		***	10,627,366	48,199

Relative conditions in ostans

The following shows the extent to which people of different ostans have received education:

Teheran rates first with a total of 33.5 per cent educated

4,929,293

5.698.073

men and women.

Men Women

Esfahan rates second with a total of 14.6 per cent educated men and women.

Teheran rates first with a total of 42.6 per cent educated

Esfahan rates second with a total of 23.9 per cent educated men.

Khuzestan rates third with a total of 21.5 per cent educated men.

Fars rates fourth with a total of 21.1 per cent educated

Teheran rates first with a total of 23.3 per cent educated

women. Fars rates second with a total of 6.5 per cent educated women.

Gilan rates third with a total of 5.8 per cent educated

Mazanderan rates fourth with 5.3 per cent, Khubestan rates fifth with 5.1 per cent and Esfahan rates sixth with a total of 5.1 per cent educated women.

20.035

28,164

LEGACY OF MUSLIM CULTURE IN ISTANBUL MUSEUMS

A description of some exhibits of the museum of Islamic Objects at Istanbul, Turkey

By DR. M. HAMIDULLAH

The Suleymaniye General Library possesses 100,000 MSS., mostly in Arabic

A visitor to Turkey will reap a marvellous harvest if he is in quest of the legacy of Islam. Even small district towns possess not only monuments of Muslim architecture, but also thousands of manuscripts in Arabic, Persian, Turkish (also Greek, Latin, Armenian), well preserved, and — what is a lesson to the self-conceited Europe and America — accessible to everybody without the least formality or difficulty.

Istanbul was for long the capital and centre of superior learning. No wonder then that it surpasses by far the other centres of cultural interest in the provinces, including the present capital, Ankara. For instance, the Suleymaniye General Library alone possesses over 100,000 manuscripts, mostly in Arabic! Museums are rich in no lesser degree. Apart from the world-famous Topkapi Saray Museum, which requires a special article to describe it, the naval museum, the military museum, the Oriental museum and others, all contain objects which concern our subject. In the present article, it is proposed to describe certain exhibits of the Museum of Islamic Objects, formerly called Evkaf Muzesi (the Museum of Auqaf, or Bequests). Before doing so, it may be permitted to us to make passing remarks on a few curiosities of Islamic interest in this city, situated both in Europe and Asia.

Some curiosities of Muslim interest in Istanbul

In the European town, near the University, there is a mosque called the Sokulu Mehmed Pasha Jami'i. On the arch leading to the staircase of its mimbar (pulpit), as well as on the ceiling of the dome, some pieces of the Black Stone of Mecca are pointed. Again, near the Fatih Mosque of the Sultan Muhammad the Conqueror, there is a mosque called Khirqa Sharif Jami'i. There is preserved an overcoat of the Prophet Muhammad, and in the month of Ramadhan the public is allowed to visit it. At the end of the Golden Horn, in the venerated mosque of Ayyub (a Companion of the Prophet), a piece of stone, which looks like marble, is preserved, on which there is the trace of a foot, and an inscription of the Sultan Salim says that it represents the foot-mark of the Prophet Muhammad. Near the Galata Bridge there is a mosque called the Arab Jami'i. Long before the conquest of Istanbul, it was built by Malsama Ibn 'Abd al-Malik during his attack and siege, and later preserved for the use of Muslim visitors to the town such as merchants and others. Its architecture resembles that of the old mosques in the Hijaz, and is entirely different from all the other mosques in the city built since the Turkish conquest.

The Museum of Islamic Objects

Now, coming to the Museum of Islamic Objects, it is situated behind the Suleymaniye Mosque, and contains for the most part masterpieces of calligraphy.

The Qur'an attributed to the Caliph 'Umar

The earliest document is a page of the Qur'án attributed to the Caliph 'Umar (No. 3221). The document is in a frame, and it was not possible for me to ascertain whether the writing is on both sides of the leaf. Further, the order of 'Umar never to write the Qur'án on objects of a small size is well known; this is on a very small size of about 6 in. by 4 in. I may also refer to an inscription at Medina, attributed to the same Caliph (cf. "Some Arabic Inscriptions of Medina of the Early Years of the Hijrah," in the Islamic Culture for October 1939, pp. 427-439). Further, I would also refer the reader to Chauvin's Bibliographie des ouvrages arabes, etc., Vol. 10, "Coran". He says (p. 54), "On an autograph of 'Umar, see Sprenger in ZDMG, X, 811; Ibn Batoutah, ed. Defremery, II, 10-11; Bernauer, Vierzig Vez., p. 364". On p. 57, Chauvin says, "In his Description de l'Arabie (Amsterdam, 1774, plates iv and v, pp. 84-85), Carsten Niehbur mentions the following fact: On plates iv and v, one may see a page copied from the Qur'án which is written on parchment and preserved as a great treasure in the collection of books made by the Academy (?) of the Jami'a al-Ashr at Cairo, since it is believed that the Caliph 'Umar himself has traced it with his own hand. Even if 'Umar is not responsible for writing it, there is no doubt that it is extremely old. There resides its interest." Chauvin adds: "Cf. Rodiger, Abhandlungen der Akademie, of Berlin, 1875, p. 135." Further on, p. 59, Chauvin says, "The Holbein Society's Facsimile Reprints. The Four Evangelists. Arabic and Latin. With wood-cuts designed by A. Tempesta (Rome 1590-1591), ed. by A. Aspland, Manchester-London 1873, in-4°, 135. Copy of a page in the Koran believed to be written by Caliph 'Omar."

I do not know the provenance of the document which is now in Istanbul. One has to compare the photo of what was in Cairo with what is now in Istanbul in order to decide whether they refer to the same object.

Some valuable manuscripts of the Qur'an

The pages of the Qur'án (N° 3220, 348) are said to date from the 8th century C.E. (2nd century A.H.). There is a complete Qur'án (N° 358), of a very large size, 6 ft. by 2 ft., said to date also from the 2nd century A.H. There are several copies of the Qur'án (N° 525, 507, 505), all attributed to the celebrated calligrapher Yaqut al-Musta'simi.

One of them is dated Wednesday 4th Sha'ban 693 A.H. (1293 C.E.). There is a copy of the Qur'án (N° 449) copied by 'Ali Ibn Hilal dated 401 A.H. (1010 C.E.) (N° 2015), the Diwan of Salamah Ibn Jandal, and N° 2014, a work of Jahiz, both by the same 'Ali Ibn Hilal. Another copy of the Qur'án (N° 431) written in 429 A.H. (1037 C.E.) by 'Ali al-Sulaihi. There are many others representing different countries and pertaining to different epochs, some of which are exhibited, and many preserved in the library of the Museum. I shall refer to only one of them.

It is well known that the Samanid ruler of Transoxiana and Khurasan, Mansur Ibn Nuh (350-366 A.H.—961-976 C.E.) had appointed a committee of 'Ulema to translate the Qur'án into Persian and also to resume in Persian the voluminous Tafsir (commentary) of Tabari (d. 310 A.H.—922 C.E.). There are several MSS. of this work in Turkey, Iran, Rampur, Paris, etc.; what is not so well known is that the same committee had translated their work into Turkish. The museum under description, the Library of Aya-Sophia and the Library of Millet, possess these Turkish versions, which are in two different dialects, called Eastern and Western Turkish. As Professor Zeki Velidi Togan, of the University of Istanbul, is shortly to publish an article on the subject, I abstain from going into further details.

There are objects of calligraphy in which mother-ofpearl is used. There is a Qur'an copied by Bay-Songhor (N° 294).

A very old magnetic compass for ascertaining the direction of the Oiblah

A very old magnetic compass is so constructed as to indicate the direction of the *Qiblah* from different parts of the world. It is very archaic, since on it (in Arabic script) Aghwanistan is inscribed for Afghanistan, Mogholistan for India or Hind, Khutan for China, and Tataristan Volgar for Bulghar.

There is a large number of illustrated books of the 15th, 16th and 17th centuries, both Turkish and Iranian (N° 1948, the *Khamsa* of Nizami in the hand of Mirza 'Ali; N° 1957, 'Aja'ib al-Makhluqat; N° 1951, Nuzhat al-Qulub; N° 1954, Chahar Maqalah). There is a large number of book-bindings, some of which are decorated with precious stones.

The exhibits include the instruments of these works:

bamboos for pens, pen-knives, etc.

There is a whole series of the firmans of the Sultans, with their monograms. Of the documents of bequests, the Waqfiyah of Khwaja Bay, dated 670 A.H. (1271 C.E.) seems to be the oldest (see N° 2198-9).

In another room, the masterpieces of the famous Turkish carpets of an old date are exhibited — big carpets, small ones for individual prayer, and those belonging to different towns (different factories). N° 678 and N° 693 are described as Seljuqide of the 13th century, and N° 720 as Seljuqide of the 14th century.

In another room there are objects of pious memory, such as a hair of the Prophet (said to be of his beard), certain objects attributed to the Imam Husayn (his turban), etc. There is a good collection of chinaware and porcelain. The woodwork is also very interesting, as also the bronze work, old lamps of mosques; a chandelier and a shell of an ostrich egg both ornamented with precious stones. Besides these, there is the crystal work, also arms, ladies' ornaments, etc.

There is also the stonework. For instance, gravestone columns dating from the 9th to 10th century (N° 2543). And I shall conclude with a curiosity. N° 2465 is a stone sepulchral monument of the 12th century, belonging to a Seljuqide. This monument has an Arabic inscription, which implies that the deceased was a Muslim; but it also has animal figures, which implies that the pre-Islamic Turkish traditions still persisted.

The only unfortunate thing in Turkey is that the museums have not enough space. They are crowded with important objects which cannot be adequately exhibited.

ISLAM IN ENGLAND

The Woking Muslim Mission and Literary Trust

Lectures

Mr. S. Muhammad Tufail, Imam of the Shah Jehan Mosque, was invited to speak to a gathering of the Caribbean Hindu Society on Saturday 20th August at Caxton Hall, London. Before the Imam started his speech Mr. 'Abul Wahab from Mauritius recited the first chapter of the Qur'an. One of the objects of the Society is to promote inter-religious and inter-social harmony, and it was for this reason that a Muslim was invited besides other Hindu speakers on the occasion of Janam Ashtami (a Hindu festival celebrating the Prophet Krishna's birthday).

The Imam in his speech emphasized the point that the Qur'an has made it an article of faith with Muslims to

accept all the prophets of God raised before the advent of the Prophet Muhammad and that Divine warners and messengers were sent to every nation. Only some of their names have been mentioned in the Qur'án, but a Muslim shows his general faith in all of them. Krishna was also a prophet who was sent to reform his people. To this effect the Prophet Muhammad is reported to have said, continued the Imam, that in India there has been a prophet whose complexion was dark, his name was Kahina (Kahina is another name for Krishna). The speaker then went on to discuss the universality of the message of Islam and its application to modern conditions. About this lecture the President of the Society expressed his thoughts in a letter to the Imam in the following way:

5 Venetia Road, London, N.4. 23rd August 1960.

Dear Mr. Tufail,

I wish to express on behalf of the Caribbean Hindu Society and myself our greatest appreciation and gratitude for your presence and most interesting talk at Caxton Hall. You gave us a vista of Islam that we did not know, and an insight which we shall always cherish.

Yours most sincerely,

On 8th September the Imam was invited to speak to the members of the Spiritual Church at Woking. The subject of his speech was *The Meaning of Prayer in Islam*. The fuller version of this speech has been printed in *The Islamic Review* for August 1960.

The World Spiritual Council held its annual conference at the Spa Hotel, Tunbridge Wells, Kent, England, from Friday 23rd to 25th September. Delegates from France,

A prominent Pakistani visitor to the Shah Jehan Mosque at
Woking



Our picture shows Begum Shaikh, wife of the Home Minister of Pakistan, Lt.-General K. M. Shaikh (second from left, first row), standing on the steps of the Shah Jehan Mosque, Woking.

Germany and Holland were also present. The theme of the conference was "New Age Relationship". Mr. Tufail represented Islam and took part in the discussion. On Sunday morning he gave readings from the Qur'an. Dr. Jacques de Marquette, author of Comparative Mysticism and several other works, the World President of the Council, also addressed the gathering. The conference was arranged by the Vice-President and Honorary Organizer, Mrs. Alice Gilbert, B.A., D.Litt., of Green Holt, Saxonbury Bottom, Frant, Sussex, England.

Visitors to the Mosque

Visitors to the Shah Jehan Mosque are comprised of all kinds of people. Some are old friends, some are just new-comers but have heard of the Mosque in their own country, some are just stray visitors to Woking and come to have a quick glance at this domed building; some stay for a little to chat and yet there are others who promise to return with their friends. The Rev. Alan H. Mason and his wife belong to the last-mentioned group. He is the curate of the Parish of Norbiton (St. Peter with St. Stephen's Church), 73 Norbiton Avenue, Kingston-upon-Thames. He has started a course on Pakistan and Islam in his church and on the 29th September brought his friends and students to visit the Mosque. This confrontation for inter-relationship between religions is a happy sign for the modern man. What impression they carry with them when they part is difficult to judge. Sometimes it is expressed in the following way, as was done by the Rev. Mason:

"Thank you very much indeed for the very kind and helpful way you received us last night. All our party learnt a great deal about Islam from what you said, and their thinking has been stimulated considerably as a result. We shall long remember this visit."

Another member of this group, Mr. A. A. Wooton, also wrote in the same vein that he was deeply impressed and that the "knowledge I acquired has given me a better understanding of the Islamic way of life". But Mr. Robert Chambers expressed himself in a different way. Like others he found the visit very interesting, which was something completely new to him, but he further adds:

"I have also found comparing our two religions very strengthening to my own faith."

Everybody reacts in his own way. Some forget all about it the moment they go out of the compound of the Mosque; for some it is stimulating and thought-provoking; for some it may appear entirely dull because they had chosen a moment when neither the Imam nor one of his colleagues was there to welcome them. Some of these visitors may be from abroad. Of course, it is very difficult to tell what impressions they carry with them.

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By MUHAMMAD YAKUB KHAN

(Former Imam, The Shah Jehan Mosque, Woking, England)

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